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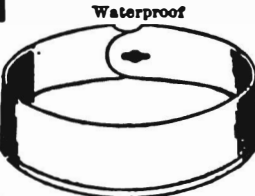
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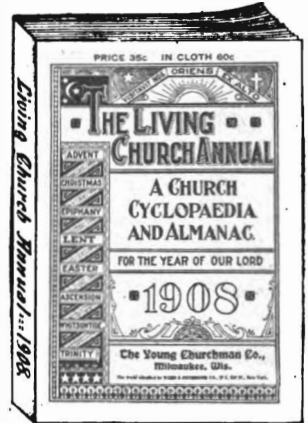
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MANIFESTATION OF THE CHRIST AS THE TRANSFORMER OF NATURAL INTO SPIRITUAL QUALITIES.

THE GOSPEL (ST. JOHN 2: 1-11). THE CHRIST AT THE WEDDING IN CANA.

FROM the manifestation of spiritual life at that stage represented by youth, in the Gospel for last Sunday, we advance, to-day, to one of the first manifestations of the power of the Messiah in maturity. “This beginning of miracles did Jesus—and manifested forth His glory.” Between these two, it should be noticed, occur two events of cardinal importance: the Baptism and the Temptation of our Lord. In His Baptism Christ receives the attestation of divine approval of His consciousness of Sonship (“this is My beloved Son in whom I am well pleased”), together with the endowment of power, in the Holy Spirit, for the work He is sent into the world to perform. But this endowment of power must, through temptation, become an achievement. The divine power received in faith must be used in conflict before it is truly ours. And so it is that Jesus Christ first receives, at His Baptism, the Holy Spirit; then is led by the Spirit into the wilderness of temptation; and finally, after His victory, the Christ “returns in the power of the Spirit into Galilee.”

At the wedding of Cana, the same Jesus who “went down to Nazareth and was subject unto them,” severs the natural tie that bound Him to His mother, and fulfils the word of His youth, “Wist ye not that I must be about My Father’s business?” What He does henceforth must be done on the spiritual plane and in obedience to the will of God as that unfolded in His consciousness, and not merely in obedience to the suggestions of merely natural kindliness. Not to relieve the embarrassment of a host out of provisions for guests must be the motive of the Christ, but to take advantage of that situation in order to begin the establishment of the Kingdom of God, by an act which at once manifested His power and also symbolized the transforming character of the forces of the kingdom: water turned into wine, an illustration and a prophecy of the lifting of the natural powers of human life into the spiritual.

THE EPISTLE (ROM. 12: 6-16).

But if Christ at the wedding of Cana manifests forth His glory, that manifestation is strictly limited by the conditions which belonged to Him until after His glorification in the Resurrection and Ascension. We turn to the Epistle for an expression from the consciousness of the Disciples of Jesus Christ, after the miraculous has become the spiritual, the “sign” the thing signified, and what was prophesied and illustrated has become an abiding reality for us all. Prophecy, ministry, teaching, giving, ruling, shewing mercy, love, hatred of evil and love of good, kindly affection, etc., even continuing instant in prayer and blessing them which persecute, and sympathy which weeps with those that weep and rejoices with those that rejoice—these are gifts, some of them natural, and all of them phenomena which do not rise necessarily above the plane of religious experience before Christ’s coming. Yet as water was turned into wine, so the Spirit of the risen Lord may transform all these touching them to finer issues, in that kingdom of righteousness, peace, and joy which represents God’s highest gift to men, and which has become possible to believers since the Lord began to reign on earth from His throne in heaven.

THE COLLECT.

May we all so open ourselves in prayer to God in Christ, recognizing Him as Lord of all life, both natural and spiritual, as to receive that transformation and harmonizing of all our faculties which mean peace!

W. B. C.

CHURCHMEN in Milwaukee have joined with the local organization of the Brotherhood of St. Andrew in inviting that body to hold its national convention in this city in the autumn of the present year. Though the invitation has not yet been formally accepted it is a pleasure to know that such acceptance is deemed probable.

THE LIVING CHURCH takes this opportunity to associate itself gladly with its fellow-Churchmen in Milwaukee in extending this invitation. Brotherhood men coming to Milwaukee will find the Church relatively weak and overshadowed by foreign communions, as is not strange amidst a population so largely of foreign extraction; but they will also find the Church united, dominated by a spirit of earnestness and coöperation, and resolved to make the Brotherhood convention a success. Milwaukee Churchmen will be learners rather than teachers. They can show little or nothing that is novel or unusual in the pursuance of Church work, but are eager for the opportunity of learning from experienced workers elsewhere of the methods that have been found most useful in developing work for the spread of Christ's Kingdom among men on the lines of the Brotherhood of St. Andrew.

Milwaukee is an ideal convention city during the summer and autumn months by reason of the rarity of continued hot waves. Tempered by the winds which have passed over Lake Michigan, there are seldom days that are uncomfortably warm. And the autumnal days, when the leaves are falling from the grand old trees that line the older residence streets and aid in making Milwaukee a beautiful city, leave nothing to be desired.

THE LIVING CHURCH earnestly hopes that the authorities of the Brotherhood of St. Andrew may be able to accept the invitation, in extending which all the forces of the Church in Milwaukee have coöperated with the Local Council of the Brotherhood.

CONDITIONS WITHIN THE CHURCH OF ENGLAND.

THE close bonds existing between all branches of the Anglican communion will this year be accentuated in the Lambeth Conference of Bishops. Concerning that conference and the relation of the American Church to it we shall write on a later occasion. We desire now merely to present some considerations germane to the present condition of the Church of England.

The entire autonomy of the American Church is such that these considerations do not directly involve us. So much of our ecclesiastical literature comes to us from England that we sometimes fail to discriminate between conditions peculiar to the Church in that country and those common to all parts of the Anglican communion. Indeed English writers frequently write in such wise as to confound the two, forgetting that the Church of England is not coextensive with the Anglican communion. In especially perplexing conditions, we should suppose that it would afford aid and comfort to English Churchmen to recall the existence of a sister Church across the seas with an hundred Bishops, all of them individually and all collectively free from any aggression from the State, and limited in the exercise of their episcopate only by laws enacted by the Church itself with the invariable approval of the House of Bishops. Yet no thought of the American Church seems to have entered the mind of so astute a thinker as Lord Halifax when, at the general meeting of the English Church Union held in December, he pleaded:

"Let them" (the Bishops in England) "rule the Church themselves as Christian Bishops by their own inherent spiritual authority, in accordance with those Catholic principles they are bound to maintain, and outside which they have no claim to obedience. If they will but do this, far from being helpless, they will find themselves invested with a power they never suspected before. They will be able as never before to control the clergy, and guide the laity; they will be able, not only to secure all that is needed for the peace, the welfare, and the security of the Church, but they will also be able to obtain the Church's freedom, without revolution, and without the sacrifice of her endowments."

But this very plea suggests directly one and indirectly another of the conditions now affecting the Church of England

which afford the greatest anxiety to Anglican Churchmen in other lands. The probable nominations of the Crown to the episcopate and to other leading positions in the Church during the next generation cannot be anticipated without the gravest concern. Most of the present Bishops were nominees of the Crown at the recommendation either of Lord Salisbury or of Mr. Gladstone. These two premiers, eminent as Churchmen no less than as statesmen, divided between them the Crown patronage for nearly a generation. By them the character of the English episcopate in our day has been largely determined. The English Bishops have not, indeed, altogether justified the hopes that might reasonably have been confided in them. They have justified Lord Halifax's lament that they wield too largely the authority of the State rather than that of the Church. Yet on the whole they have not proven unsympathetic with the principle of Catholic Churchmanship—the only form of Churchmanship in England that is not hopelessly tainted with Erastianism. They have repressed the persecution which the laws of the realm make entirely possible, and this in the teeth of the most vigorous attempts of militant Protestants to enforce those laws. On the whole, too, their influence in the House of Lords has been a good one. Not many of them rise to the spiritual heights of the Bishop of Lincoln, not many are as brave as the Bishop of Birmingham, not many as outspoken for true Churchmanship as the Bishop of London; and yet one has reason to feel that the English episcopate as we have known it is worthy of our respect and of some considerable measure of our confidence.

But who are to be the successors of these Bishops? Neither the leaders of the Liberal nor of the Conservative party are, for the most part, men in sympathy with the Church. They are Nonconformists or merely nominal, negative Churchmen. Lord Rosebery gave the first intimation of what would be the new school of Bishops when, twelve years ago, he named the present Bishop of Hereford, Dr. John Percival. That Bishop stood alone for a number of years, the short-lived Liberal government giving way to a Conservative ministry that partly respected the traditions of the Church. But the Bishop of Hereford is no longer alone. Translated from his isolated see of Sodor and Man to the important bishopric of Newcastle-on-Tyne, Dr. Straton has begun his episcopate in that see with the apparent determination to wreck whatever savors of Catholic Churchmanship in his diocese. The least serious of impending possibilities is that the wheels of persecution may again be put in motion in Newcastle. That has already been commenced in the diocese of Exeter under a Bishop nominated by Mr. Balfour. Good may, indeed, flow eventually from a policy of inflicting martyrdom upon priests of holy lives, for martyrdom has not ceased to be a power for good wherever it is inflicted. More serious would be a policy of long continued cold, relentless lack of sympathy between an Erastian Bishop and a working clergy, who would be hampered at every turn by him who ought to be the chief pastor to his flock.

And in filling the see of Chichester, after almost unprecedented delay, it was said that the present premier was seeking to extract a pledge that the Bishop-to-be would pursue a policy in accordance with the recommendations of the recent Royal Commission on Ecclesiastical Discipline. Whether the report was true cannot be said. Apparently the newly chosen Bishop-elect will be a prelate of the Bishop of Hereford order; a thorough-going Erastian, but not intolerant as is his brother Bishop of Newcastle.

This is the type of men that the present Liberal government is apt to inflict upon the Church. The Prime Minister, Sir Henry Campbell-Bannerman, is, like Lord Rosebery, a Scotch Presbyterian. Not only is he without sympathy with any distinctive form of Churchmanship, but the success of the Bishops who, by standing together (with the exception of the Bishop of Hereford) practically defeated the obnoxious Education bill presented by the Liberal government, made inevitable a breach between Prime Minister and Bishops that could hardly result otherwise than in an entire revolution in the sort of men to be selected for the episcopate.

But can the Church look for anything better from the Conservative party? The one trustworthy person from an ecclesiastical point of view among its leaders, Lord Hugh Cecil, having been so unfortunate as to differ with Mr. Chamberlain and the party leaders generally in regard to the tariff, is hardly likely to succeed to the prime ministership at the next readjustment of party control, though there are those who prophesy that his abilities will yet put him in that position of influence. Except for him, one thinks in vain of the names of probable

premiers, in the event of a Conservative victory, in whom the interests of the Church would be safe. It is perhaps not too much to say that a recurrence of eighteenth century conditions in the episcopate is at least a possibility within the next generation.

WE HAVE SAID that Lord Halifax's words suggest both directly and indirectly certain dangers within the Church of England. The direct suggestion is that which we have just presented. The indirect suggestion has reference to the question of Disestablishment.

Americans so thoroughly appreciate the value of the freedom of the Church that they generally underestimate the perils of Disestablishment. English Churchmen, perhaps as generally, overrate those perils.

The experiment would, indeed, be a perilous one. Disestablishment is, or was until a very few years ago, looked upon by English Churchmen as the climax of all the troubles that could be brought upon the Church by her enemies. Disestablishment according to a programme to be devised by Churchmen themselves, seems hardly to be recognized as among possibilities.

And yet precisely that was accomplished in Virginia after the Revolution. The Church of England had been "established" in that colony in the same sense it was established in England, and its property was held under a like tenure. The Revolution and the American Constitution terminated the possibility of an established Church; and yet the property of the Church was confirmed to her by decisions of the United States Supreme Court. Why is that precedent never remembered, never cited, by English Churchmen? Even Lord Halifax, ever alive to the perils which threaten the Church in England, seems never to look for relief to precedents set in America. We have, in this American Church, "Christian Bishops" ruling "by their own inherent spiritual authority, in accordance with those Catholic principles they are bound to maintain, and outside which they have no claim to obedience." The only limitations to that authority are such as are imposed upon them by the canons of the American Church, enacted with the concurrence of the Bishops; yet that means that they will sometimes rule unwisely, and if colorless Bishops or worse are to succeed to the Bishops of to-day in England, their rule will introduce new perils and new anxieties. The grace of orders is strangely liable at times to intermixture with faulty judgment.

The fact is, Disestablishment will bring with it new dangers, and the dangers from loss of property and endowments are among the least of these. It is all very well to sigh for the exercise of a spiritual authority by Bishops when no such exercise of authority is probably forthcoming; but it was distinctly an exercise of such authority in England that led to the Lambeth "opinions" against Reservation and Incense, which were very far from acceptable to Lord Halifax and to Catholic Churchmen generally. In contending rightly for freedom of the Church from Privy Council law, English Churchmen have not always been consistent. Many of the perplexities in England do not arise from State usurpation, but are common to the Anglican Communion in other lands. If Bishops "rule," they are certain to make some mistakes in the course of their ruling, precisely as other rulers are.

Is the Church of England sufficiently homogeneous to survive the process of Disestablishment? Would all schools of thought—would Lord Halifax—submit to the "rule" of Bishops by virtue of their "spiritual authority"—the only authority that would be left them if the coercive arm of the State were removed? We are by no means certain of this. The gift of infallibility rests with no national Church in itself, and English Bishops, ruling according to Lord Halifax's desire, would inevitably make the mistakes which their Churchly environment would suggest. Yet, in our judgment, the ordeal must be faced. Disestablishment is probably inevitable before many years shall pass. It may not come within the present generation; but with the sort of Bishops likely to succeed those of to-day, will the Church of England be better prepared to face the perils in the next generation than now? If not, would not Disestablishment be less harmful in this generation than in the next?

We are not surprised that the theme looms larger than it has heretofore in the thoughts of English Churchmen. It was made the subject of discussion in the opening sermon of the last Church Congress. It was seriously considered in a series of thoughtful editorials recently in the *Church Times*, wherein it was shown that Disestablishment had already been partly accomplished in various Acts of Parliament whereby Church and State are being gradually differentiated in legislation. The Re-

form acts, the Roman Catholic Emancipation act, the Divorce legislation of 1857, and the Deceased Wife's Sister act of 1907 are all steps in that direction. The process of Disestablishment has, in fact, been in operation for more than a half century. The real question is, how far shall it be carried? More and more, Churchmen are becoming reconciled to the desire that it be carried to the bitter end; for bitter end it will be, even though the alternative be more bitter.

These are the conditions which exist in the Church of England. They are an augury of trying days to come. But what of that? Do we really believe that the Holy Spirit is present in the Church? If so, His guidance will be most prevalent in the midst of adversity. Nothing presents quite so formidable an opposition to His guiding Hand as a prosperous self-satisfaction. If even a remnant of English Churchmen will remain true to the principles of the Church, in spite of an Erastianized episcopate and of the undoubted perils of the future, the Church will triumph over her dangers as she has triumphed before. It cannot be believed that the Holy Spirit has withdrawn His presence from her; and no other consideration would justify despair.

WITH respect to the decision of the Illinois Supreme Court holding parsonages liable to taxation, upon which we commented last week, our attention is called to the Illinois statute which expressly exempts from taxation "all parsonages or residences actually and exclusively used by persons devoting their entire time to church work." The ground upon which the court holds a parsonage to be taxable in the case before it (*People ex rel. Thompson v. First Congregational Church of Oak Park, Appellant*) is that the use of the parsonage as a place of residence for the parson's family and servants withdraws it from within the conditions specified in the statute.

This is certainly strict construction with a vengeance, and one that clearly, and on the face of it, violates the spirit in enforcing the letter of the statute. What parsonage, under the construction of the court, could ever be exempt? At first thought one might answer, a parsonage occupied only by celibate clergymen without families or servants; but no; for if clergymen prepared meals and afterward washed their dishes, they would, apparently, forfeit their character of "persons devoting their entire time to church work." In other words, the learned court requires the "parsonage" to be something that has no existence and could not possibly be brought into existence, as a condition toward securing the exemption which is expressly granted to it in the statute. We cannot believe that this will be the final word of the court after the matter has been properly laid before it.

We are glad to know that there has been filed a petition for a rehearing, prepared by the law firm of Lyman, Lyman & O'Connor, the senior member of which, Mr. D. B. Lyman, is a distinguished Churchman.

IS there any absolute quality in law? Or does law simply consist of the whim or the bias of judge or jury?

Recent events suggest these questions very forcibly. In reversing the decision of a lower court in the case of Schmitz, the notorious ex-mayor of San Francisco, the appellate court of California comes dangerously near to fostering a spirit of anarchy; and in taking that step on the avowed ground that the alleged crime for which Schmitz was convicted was no crime at all, the court raises the questions with which this consideration begins.

And yet we do not need to look so far afield as California to find the same questions appropriate. Proceedings against Chicago saloonkeepers for keeping open on Sundays contrary to the plain prohibition of the statute are nullified in several successive cases by refusal of juries to convict; not because of any question either as to the law or the fact, but because the jurymen choose to place their own bias against both these. In their judgment the statutory misdemeanor is no misdemeanor at all, and if the law, which they are sworn to enforce, disagrees with them, so much the worse for the law. In these cases the refusal of the court to construe as ground sufficient for a challenge for cause, the fact that a prospective jurymen has been *particeps criminis* by drinking in a saloon on Sunday, has resulted in very much the same condition as that in California.

And so these queries actually appear to have reached, in this country, the status of open questions:

Is there any absolute quality in law? Or does law simply consist of the whim or the bias of judge or jury?

FROM THE RIVIERA.

[FROM OUR EUROPEAN CORRESPONDENT.]

CIRCUMSTANCES require me to spend the winter and spring at Mentone; and I hope in due course to gather information which will be interesting to my readers about the present condition of the French Church. For the present, however, I must restrict myself to a few superficial notes on the impression made on me by a country in which I have not lived for many years.

It cannot be said that the Riviera is a good place for the study of religion. It offers a string of towns dedicated to health and amusement, and to a great extent dominated by the crowds of foreign visitors. On crossing the frontier from Italy I am struck by the absence of signs of national religion. In the Old Town of Mentone, where the people are still mostly Italian, there are several churches, and I hope to find them well attended; but in the New Town, where the hotels and villas and the principal shops are situated, I have only noticed two obscure chapels belonging to the Roman Church. Not a bell is to be heard on a Sunday morning; if a roadside shrine remains, it is invariably desecrated; a Capuchin convent which I used to visit twenty years ago is deserted and sold to a private owner. The few priests whom I meet in the street are more refined in appearance than those who throng an Italian piazza, and the bands which national custom requires them to wear on the throat give an air of dignity to their dress. Of religious, one sees none save a few sisters engaged in nursing the sick. Many of them have crossed the frontier, where they seem not altogether welcome to their Italian brethren, but where, with the funds they have brought with them, they have been able to establish large colleges and other institutions. Persons who have been primed with assertions of the anti-religious attitude of the Italian government may be surprised to find that religious liberty is almost as well practised in Italy as in England.

There is a book-shop for the sale of Catholic literature in Mentone, and most of the venders of newspapers offer journals belonging to *la bonne presse*. I have not noticed any of the filthy and blasphemous books and pictures which used to defile the streets of Paris a few years ago.

The French government has recently taken steps to secure a weekly day of rest; and although the motive was social and not religious, I wish the movement had received more cordial support from devout people. But I do not perceive much result, save that there is but one postal delivery on Sundays. Large shops, and not only those for the sale of perishable goods, are commonly open on that day. I remember a walk with a monk some eight years ago one Sunday night through the streets of Rome, when my friend, pointing to an open bazaar, said: "There is something we might learn from England." Since that time there has been a very conspicuous improvement in this respect in Italy; but I see no sign of it here. Another excellent reform which the French government has taken in hand is the restriction of the number of drink shops. I am not sure whether the law is yet in operation; but certainly Mentone seems to be a sober town, partly, perhaps, because the poorer class belongs mostly to the temperate Italian race.

From these superficial remarks on the natives of the place I pass on to a few words on the Anglican churches. That which I have attended is a beautiful building with a very reverent service, and linen vestments are used. The other church represents a different type of worship, but there is, I learn, perfect accord between the two congregations. They maintain many useful works; and in connection with the former church there is an excellent House of Rest for clergymen and other professional men who need the mild and sunny climate.

I hurried here in order to attend a meeting of the Riviera chaplains, which was held on December 10th and 11th, under the presidency of the Bishop of Gibraltar. The Bishop had just returned from his annual visit to the Black Sea towns which are under his care, which he had extended by a visit to the Archbishop's mission in aid of the East Syrian Church and the Katholikos of Armenia. A ride on horseback through the Caucasus, in which he suffered from frostbite, had greatly tried his strength, though it had offered much that was interesting to an accomplished historical scholar.

On the beautiful coast-line of 280 miles between Hyères and Spezia there are some thirty Anglican chaplaincies, from which more than twenty priests assembled at the central point of Mentone to meet their Bishop. Two meetings were held on the first day; and on the second the Bishop celebrated the Holy Communion and delivered two addresses. It would perhaps be

impertinent if, having been admitted by courtesy to the meeting, I were to report its proceedings; so I will only say that papers were read on "The Observance and Non-Observance of Rubrics," and that a topic which might be regarded as controversial was discussed without the slightest discord by men who remembered that, though their opinions might differ, they were fellow-Christians and fellow-priests. There was nothing surprising in this to one who, for all the common taunts about the animosity of various schools, has never had the fortune to come across the monster in its lair. A chaplain attached to the Colonial and Continental Church Society raised the question whether it is right to celebrate the Holy Communion when only one or two persons are present. He had come to regard it unfair to punish the faithful two who had come to church for the indolence of a third who had stayed in bed. To this view the Bishop emphatically assented, pointing out that the rubric which contemplated the presence of a considerable proportion of the parishioners at each Celebration, is impracticable at the present day. I believe your American Prayer Book is free from this well-intended but impossible rubric; and it will be well if in England a direction which was aimed at an increase in the number of Communion ceases to be used in restriction of the number of Celebrations.

In your issue of November 30th there is a courteous letter from Mr. J. B. Haslam, criticising my remarks on the recent Encyclical. Perhaps he would speak differently if he knew more of the practical working of that document. I have already said that there are points about "Modernism" which excite my anxiety, and which deserve censure; and I have expressed my conviction that many of those who are called "Modernists" would not recognize themselves in the portrait drawn by the Vatican and endorsed in the *Programma*. The men who are exposed to censure are often not extremists, but very moderate men who cannot assent to the traditional views of historical criticism and philosophy—men of the temper of Dr. Sanday and Dr. Du Bose; and they are to be silenced, not after a fair trial, but simply at the instance of the Bishop. I still hold, therefore, that the Encyclical, taken in conjunction with other documents to which I have alluded and with the general action of the Vatican, is a blow to progressive learning, and will tend to suppress those who question the Mosaic authorship of the Pentateuch or the historical truth of the story of Loretto, or welcome the contributions to religious thought made by Kant and other philosophers who are not of the Schoolmen.

Mentone, December 23, 1907. HERBERT H. JEAFFRESON.

THE EASTERN CHURCH.

FROM OUR JERUSALEM CORRESPONDENT.

THE Collegiate Church of St. George, Jerusalem, is indebted to a lady in England for an exceptionally handsome gold jewelled chalice. She has also lately presented, through the Anglican Bishop in Jerusalem, a baptismal shell, with gold handle, "for the Font in the Church of the Holy Sepulchre, Jerusalem. To the glory of God. A Thank Offering." Unfortunately this shell cannot be used in accordance with this lady's wishes. No baptisms, marriages, or burials are now permitted within the Church of the Holy Sepulchre for either Greeks, Latins, Armenians, Copts, Abyssinians, or Syrian Jacobites.

During the period of the Crusading Kingdom of Jerusalem (A. D. 1099-1229) the Chapel of the Forty Martyrs, southwest of the present main building, was called, according to Daniel the Nassian, A. D. 1112, the Chapel of the Most Holy Trinity. There are on this site three chapels adjoining each other. Crusading authorities mention the baptismal font placed in one of these chapels, which is now called the Greek Church of Mar Jacob.

The fourth century font, formerly belonging to the undivided Church, hidden in the northwest corner of the present Latin (Franciscan) Chapel of the Apparition, within the Church of the Holy Sepulchre, has been apportioned to the custody of the Latins, who have, most strangely, neglected it. So little known is the position of this ancient font that even the late Herr Schick in his *Guide to the Church of the Holy Sepulchre* does not refer to it, or include it in his excellent plan.

Should any person of royal blood desire holy baptism within the Latin quarter of the church, a temporary font would probably be placed near the Roman Catholic sacristy. Franciscan baptisms are now celebrated within their parish church

[Continued on Page 386.]

PROSECUTION RESUMED IN ENGLAND

Exeter Priest Summoned Before the Court of Arches

WILL REFUSE TO PLEAD AND MAY THEN BE SENT TO PRISON

"Cowley St. John" is not "Cowley"

INCREASE IN ORDINATIONS TO THE DIACONATE

The Living Church News Bureau }
London, St. Sylvester, Ep., 1907 }

I REGRET very much to record that the Church here in England is to be again scandalized by a prosecution against one of her Catholic clergy. A suit has been commenced in Sir Lewis Dibdin's Court against the Rev. O. E. Anwyl, vicar of All Saints', Plymouth, the promoter being the Bishop of Exeter. The articles or charges exhibited against the vicar are, briefly, to the effect that he has failed to carry out certain directions issued by the Bishop and accepted by him in writing, as the final outcome of a special visitation of All Saints' in May, 1905. The vicar, I am glad to say, has declined to plead or appear before Sir Lewis Dibdin's court: a purely parliamentary and secular court, and, therefore, like the one it replaced—the notorious Lord Penzance's court—of absolutely no authority in matters spiritual. The vicar issued on Sunday week a letter to the parishioners and congregation of All Saints' in regard to the proceedings brought against him by his Bishop, of whom he desired to speak with all respect. He was glad that this prosecution had not been set on foot by any complaint from his congregation or parish, or from any of his fellow-townsmen, "from whom, and not least from Evangelical clergy and laymen and from my Nonconformist brethren," he had received so many evidences of kindness and good will. It had been instigated by the report of an anonymous correspondent sent down from London by a little-known weekly newspaper, which for some weeks past had been foreshadowing this prosecution. Referring to the summons he had received to appear in the court presided over by Sir Lewis Dibdin, the vicar complained of Sir Lewis in the following telling manner:

"Sir Lewis Dibdin was a member of the late Royal Commission, where he cross-examined the witnesses who defended the practices of which I am accused with rather more than the ordinary zeal of a prosecuting counsel, and as a member of the Commission he signed a report condemning these practices and in effect recommending such prosecutions as that in which he is now to sit as my judge. The Registrar of the Court is the secretary of the prosecutor, and no sooner were the proceedings begun than there was sent round to all the newspapers a copy of part of the evidence for the prosecution with an explanatory note that could have no other effect than to create prejudice against the accused. It does not sound like common English justice. I could hardly expect unbiased judgment if I were to plead before such a court." But it was for a much graver reason than this that he must decline to plead or appear in this court. The objection made by Churchmen all along to the court set up by Parliament as a final Court of Appeal in Church affairs—i.e., the Judicial Committee of the Privy Council—extended necessarily to the Court before which he was accused. He could not, therefore, appear and make the answers he might otherwise make to the charges brought against him, "because I cannot admit the authority of the State to judge questions of spiritual faith and worship." He stood for the freedom of the Church. While he could not, therefore, go before the Court, he might say to his parishioners and congregation, that he had endeavored to comply with the undertaking he gave to the Bishop. Inadvertently, he may have disregarded "some of what I cannot help calling the very trifling matters on which the Bishop insisted." He had misunderstood the meaning and effect of some of the directions the Bishop gave; but he certainly had wished and tried to act honestly towards his Lordship, and on the Bishop indicating to him some time before this prosecution was begun some practices which his Lordship held to be contrary to his undertaking, he at once offered to give them up. But the vicar could not refrain from pointing out to his people the injustice which had singled out for prosecution All Saints' and those ceremonies of their worship which had been in use under successive Bishops for a quarter of a century: "Some years ago a dignitary of the Church of England put forth a Dictionary of the Bible, in which the miracles of our Lord are treated as fables and His Godhead is at least implicitly denied. I have not heard of his being even censured, and he remains a dignitary; but I am prosecuted as a criminal because I have offered incense as the Wise Men did at Bethlehem. For some years past a service called the Three Hours has been commonly used in the Church of England on Good Friday. It is a modern Roman service, introduced, I believe, by the Jesuits. It is popular, and has been used by Bishops. I have continued the use at All Saints' of a Good Friday service which is not a modern Roman service, but a service of the ancient Church. It consists of psalms, prayers, and meditations.

For this I am prosecuted as a criminal." Again, while such a flagrant breach of the clear law of the Church as the use of the Marriage Service for a union with a deceased wife's sister goes unnoticed by the Bishop of Exeter, "I am being prosecuted as a criminal because I did not prevent some of you when you were decorating the church from placing vases of flowers before some of the images of the saints. I cannot think I am fairly treated." But meanwhile, until he was cast into prison, they would go on with their work, which, whatever some people might say about it, "was not mere forms and ceremonies, but the conversion of sinners and the building up of God's servants in His Holy Faith and service"; and they would be content with the love of their poor, the devotion of their young people, and the affection of the little children, "who tell us, and show by their uncompelled attendance, that they are so fond of All Saints' and its services."

I dare say some readers of THE LIVING CHURCH have thought its London correspondent was a bit finical, or otherwise peculiar, in the matter of the address of the home of the Society of St. John the Evangelist, by his always designating it *Cowley St. John*—not simply Cowley, as most Church people here in this country as well as abroad invariably do. But it is really not a case of Tweedledum and Tweedledee; this ought to be obvious at least to everybody who is at all well acquainted with the topography of Oxford. Some years ago the Rev. Father Page, S.S.J.E., then Superior-General of the Society, writing to the *Guardian*, re its notice of what it wrongly called "St. John's, Cowley," said:

"Please allow me to add that the address of our Mission House is *Cowley St. John*, Oxford (Cowley St. John being a part of the city of Oxford). Cowley is a village three miles from Oxford. Our friends sometimes go there to find us, and letters addressed 'Cowley' go to Cowley, and are redirected from there to Cowley St. John, Oxford, causing at times much inconvenience." Again, attention is drawn to this very common mistake of Churchmen in the current number of the Society's monthly periodical: "We are the cause of considerable trouble to the Franciscan Community that has settled at Cowley, owing to letters that are intended for us, but are wrongly addressed to 'Cowley,' finding their way to them instead."

But after all there is this much to be said by way of excuse for people who do not know the difference between Cowley St. John, Oxford, and Cowley, Oxfordshire—namely, that the Cowley St. John Community itself entitles its magazine the *Cowley Evangelist*. Perhaps the good father will bear very patiently with me in my offering the suggestion that they should now consider the advisability of changing the name of their magazine to that of the *Cowley St. John Evangelist*. This, I think, would in a considerable measure be an effective remedy for the grievance in question.

The Michaelmas ordination lists recently published in the *Guardian* yield a total of 153 deacons (including five ordained some time during July and August); thus showing a gratifying increase of seventeen over last year's total, though this is wholly among the non-graduates. There were 69 priests, as against 82 last year. The greater part of the increase of candidates is due to the diocese of York, which this year provides a larger number of deacons than any other (16). The total number of Oxford and Cambridge graduates was 74, the increase of 11 on last year coming from Cambridge. J. G. HALL.

THE EUCHARIST.

"My children, dally in your church I stand,
And bring you priceless blessings in My hand—

"The Food and Drink which make the spirit live,
The pardon that none else hath power to give.

"What holds you back? Why do ye keep away?
Do ye not need fresh grace from day to day?

"Your couch so soft, and ye it hard to rise?
My couch was earth, My covering was the skies.

"Perchance ye fear the dark and wintry street;
I toiled for you with worn and bleeding feet.

"Perchance ye think ye are not in My debt;
What more could I have given you than ye get?

"Surely My bitter cross is in your view;
That Cross was borne, not for Myself, but you,

"If sense of your unfitness holds you back,
Who but Myself can give you what ye lack?

"What if that day, ye come not to My board,
Should bring the swift, sharp summons of your Lord?

"My children, be not fearful, come to Me
Like Peter walking on the treacherous sea.

"Children, I stand amongst you day by day:
Oh, if ye love Me, do not keep away."

FREDERICK GEORGE SCOTT.

CONDITIONS IN NEW YORK

Financial Trouble is Over—New Transportation Problem

DR. DUBOSE'S LECTURES AT GENERAL SEMINARY

As to Religious Instruction of Children

MUCH CHURCH NEWS FROM NEW YORK

The Living Church News Bureau
New York, January 18, 1908

TWO things have happened in New York during the week that have vital bearing upon Church life, plans, and prospects. One is the distribution of dividends, and the showing they make when the financial panic of November is remembered. Hundreds of business ventures all over the country, proving successful, send their profits to New York for distribution, and so it happens that in January and July each year the dividend distributions run into the millions of dollars. The straw this January is that dividends have been up to the old figure, and that the banks, especially the savings banks, have been swamped with deposits. Swamped is the word, for clerks were compelled to burn midnight oil to take care of new accounts and check up old ones. There is no financial shortage among the common people. Never before were there so many deposits and depositors. Those responsible for parish support, and those propagating missionary enterprises, need not hesitate to talk money, even if people appealed to talk panic in reply.

The other thing was the opening of the subway between Manhattan Island and Brooklyn. This is a vital matter to Manhattan churches. The easier it becomes to reach the suburbs, the readier people go to them. The effect is a great loss to parishes on Manhattan, which is in effect down town, or business section, every inch of it. Your correspondent was in the office of a Manhattan rector during the week, and found him signing letters. There were sixty of them, and all letters of transfer to suburban parishes. But the difficulty is more serious than loss of members to Manhattan parishes, and it affects the whole Church. People who find transportation out of Manhattan easy take advantage of it on Sundays, instead of attending public worship. If they do not attend, they do not contribute to parish support and to missions. And people moving to New York suburbs do not apply for letters, or present them if given to them. They do not make themselves known to suburban rectors. They are lost to the Church. New York suburbs are full of Church communicants who do not attend anywhere. The work of New York suburban rectors is hunting. And although they hunt seven days in the week, and get everybody else to do so as well, they do not find all. The new subway extends from the very end of the island, near the Battery, underneath the part of the East River that is ploughed by more prows of boats than any other similar expanse of water in the world, and ends at Borough Hall, Brooklyn. The line is to be extended on Long Island, and as it is, conditions affecting the Church will become more acute.

DR. DU BOSE'S LECTURES.

The most interesting ecclesiastical events of the past week have been the Paddock Lectures by the Rev. Dr. Du Bose, professor of exegesis in the University of the South, at the General Theological Seminary. This year they are being given in the gymnasium instead of—as formerly—in the chapel at evensong. This change gives the advantage of bringing the lecturer and his hearers closer together and also of allowing expressions of approval in the shape of applause. The first three of the subjoined lectures have been given on Monday, Wednesday, and Friday of last week respectively; the last three follow this week on the same days.

In the first lecture, "Human Destiny Through Death" (Heb. 1, 2), Dr. Du Bose brought out very clearly the fact that the death of Christ involves a moral as well as a spiritual change, and that for us, death is a moral opportunity. The second lecture was on "The High Calling of God to Faith" (Heb. 3, 4), in which our Lord was shown as God's appeal to us, both to our heads and to our hearts—complete Love and Truth. The third lecture was on "The General Characteristics of High Priesthood" (Heb. 5, 6), in which the mystery of the sinlessness of Christ in our nature was treated of.

On the evening of the Epiphany the usual Epiphany dinner was given at the G. T. S., when the Dean, the professors, the students, and their guests all sat down together at the tables. After dinner a new feature was introduced into seminary life in the production by the students of an Epiphany Mystery Play, which was very well done. An orchestra, composed of students,

played some of the Christmastide carols, which the company joined in singing.

AT THE TRANSFIGURATION.

The new mortuary chapel of the Church of the Transfiguration is near completion. A picture of the exterior is appended.

By some unfortunate mistake the rector of the Church of the Transfiguration has been reported by the daily papers in New York as having married a man to his deceased wife's mother. All who know Dr. Houghton are perfectly well aware that he always exercises the utmost caution in dealing with the multitudes who come to his church to be married; caution not



MORTUARY CHAPEL,
CHURCH OF THE TRANSFIGURATION, NEW YORK.

only as to their relation to the divorce question, but also as to their relation to the Church's law in all matters pertaining to Holy Matrimony. In this case the couple appeared and were vouched for by people well known to the rector. The usual questions were asked and answers satisfactory to him were given, the couple solemnly asserting that they were not in any way related to each other. So the marriage was performed. The man became well known some time ago through the mysterious disappearance of his boy in Delaware, so that this wedding was good "copy" for the papers. Whether the man deceived Dr. Houghton or not, whether or no the newspapers are correct, the fact remains that no blame can rest upon Dr. Houghton.

IN MEMORY OF LORD KELVIN.

A memorial service was held yesterday (Sunday, the 12th) afternoon in honor of the late Lord Kelvin, under the auspices of the American Institute of Electrical Engineers in the auditorium of the Engineers' building, 33 W. 39th Street. All the national learned societies were invited to participate. The Rev. W. T. Manning, D.D., assistant rector of Trinity parish, said the opening prayers and made the opening address, calling attention to the fact of Lord Kelvin being a consistent Christian and Churchman, a regular communicant, and the foremost scientist of his age. Others who made addresses were Henry G. Stott, president of the American Institute of Electrical Engineers; Elihu Thompson, past president of the same society; Edward L. Nichols, president American Association for the Advancement of Science; G. G. Ward, secretary A. I. E. E.; G. W. Melville, retired Admiral, U. S. Navy; and T. Comberford Martin, also a past president of the Institute. A large number took part in the proceedings.

JUNIOR CLERGY ASSOCIATION.

The Junior Clergy Missionary Association will not attempt a missionary meeting in Carnegie Hall as last year, owing to inability to get speakers on any night for which the hall is

available, and instead will have a noon hour meeting for men only in old Trinity Church on Friday, January 31st. Bishop Brent will be the speaker. On the same afternoon there will be a meeting for children in Zion and St. Timothy parish house, Bishop Kinsolving being the speaker. The Association is considering the matter of missionary meetings for children, to be held in various parts of Manhattan and the Bronx, some of them at early afternoon hours.

RELIGIOUS INSTRUCTION OF CHILDREN.

The question of withdrawing children from the public schools for one afternoon each week, in order to instruct them in religion, is agitating Church leaders widely, not only in New York but all over the country. Bishop Greer is taking active interest, and during the week attended a meeting at which a committee was named to draft plans for putting it into effect. There have been conferences with city school officials, at which the Bishop has been present, and these officials have offered no serious objections. It is recognized that conditions in New York demand that something be done. These conditions have come to the surface during the last few months. In Poughkeepsie the Rev. A. G. Cummins, Christ Church, has been named chairman of a committee, of which Poughkeepsie ministers are members, to see what may be done there. It is not proposed to ask the legislature to make a legal half holiday. It is suggested merely that parents desiring their children to be instructed in religion one afternoon a week make written application to withdraw them for that purpose, which application the school authorities must accede to. It is found that Jew and Roman Catholic leaders favor the plan generally, although not leading in its development. The chief difficulty in the way is the unpreparedness of the religious bodies to take hold of and to perform the work. Buildings are not available, and there are no teachers. The clergy, those of the Church surely, already have all they can do. If instructors are to be provided, trained men must be secured, and they must be salaried. The public demand that children have religious education, and not all secular, is very general and is growing.

YEAR BOOKS OF THREE PARISHES.

St. Bartholomew's year book, just issued, shows no falling off in the activity of this great parish. The rector, the Rev. Dr. Leighton Parks, says in his preface that perhaps the income cannot be maintained this year, but that if a panic teaches Church people the lesson that they are stewards and not owners, the financial upheaval may really prove a great blessing. The parish income last year from all sources was \$313,000. This is the income of one church, not of a series of chapels like those of Trinity, and the money was given for no special purpose, save about \$19,000 for the Thank Offering. There is no reason to suppose, the panic alone excepted, why the record might not be maintained indefinitely. The cost of maintaining the parish church itself was \$42,000, and there was \$6,500 for repairs. All the rest of this large sum went to objects, if not outside the parish, yet quite outside of any direct advantage to the givers of it. It was for the maintenance of the famous parish house and the carrying on of the great number of fresh air, seaside, and other works intended to make the world better. The number of communicants of the parish now exceeds 3,000, showing that the parish, in both members and gifts, does not fall off through a change of rector. The pew rents alone amounted last year to \$44,000, and the voluntary gifts of the people who occupy those pews were \$104,000 for the year.

St. Mark's year book contains the story, written by the rector, the Rev. Dr. L. W. Batten, about St. Mark's having displaced long years ago a church whose language was Dutch. It was driven out by the English, and lost even its site and its existence. The rector wonders whether such fate awaits the English in turn. He sees no immediate prospect, but cannot help noting the steady advance of foreign speaking peoples. The finances of the famous old parish are shown to be in good condition for the year. A year book of like active pretensions is that of St. Andrew's Church, Yonkers, the Rev. James E. Freeman, rector. A peculiar work of this parish is its Assyrian congregation, now numbering 200, with Sunday school. There is an Assyrian priest on the staff of the parish, although he says he finds that Assyrians desire to learn English and become American, not to continue too much in their old world customs. The income of St. Andrew's last year was \$17,000, the largest amount in its history by more than \$4,000.

ASSESSMENTS ON CHURCH PROPERTY.

Upon invitation of the Church clergy of the Bronx, headed by Bishop Greer, a meeting has just been held in the Bronx

Church House to consider what steps may be taken to have assessments on Church property removed. These assessments are laid for street openings, sewerage systems, new parks, and other improvements, and fall heavily upon struggling work. The legislature has several times passed bills for relief, applicable only to assessments already laid. Now it is to be ascertained whether they cannot be wholly removed, as in the case of taxes. There attended the meeting not only ministers and laymen from denominational bodies, but also a delegation of Roman priests and laymen. Concluding the meeting came a suggestion that a permanent organization be effected for civic betterment, and it was unanimously referred to a committee with power.

MISCELLANEOUS.

The Rev. Milo H. Gates has celebrated his fourth anniversary of the rectorship of the Church of the Intercession, New York. During the four years the Sunday school has doubled in size, the parish membership has quadrupled, a debt of \$50,000 has been wiped out, and the parish has become a chapel of Trinity, with the assurance that, when the time is ripe for it, a new chapel will be erected on one of the finest sites on the upper part of Manhattan Island.

The growth of Italian work at St. Augustine's Chapel, Trinity parish, has been marked during the past year, and now three-fourths of all boys in the parish school are of Italian parentage. Into the neighborhood east of the Bowery, where once were the homes of English speaking people, are now a great number of cheap flats. In these Jews have been living for some years, but now Italians are displacing them. It is unusual to displace Jews, but it is being done largely through shrewd Italian contractors, who take big apartments off the hands of owners, do all repairs, collect all rents, and pay over to owners a net income. These contractors fill their rooms with countrymen of their own. The effect upon the churches is immediate and for the better. A large proportion of Jews settling in the Bowery region are too ignorant to care anything whatever about religion, but Italian parents are keenly alive to religious advantages, especially for their children, and they are quite well informed about the Church. The outcome is that St. Augustine's Chapel, in a field where the English speaking people have dwindled to less than 7 per cent. of the whole, is doing a prosperous work and has an outlook for usefulness, right where it is, that has never been surpassed. One-third of all the pupils in St. Augustine's Sunday school are of Italian parentage. Services and instructions are never given in Italian. Only English is used. Parents say they wish to belong to an American Church, English and all, and children are impatient of the language they left behind in Italy, which they do not hear generally throughout the city.

The starting of clubs of men, and the federation of them, is going on at a great rate in New York parishes. New clubs have been formed in several within a month, largely through the incentive of the Federation of Men's Clubs, of which the Rev. Melville K. Bailey of Grace Chapel is president. This Federation did good service recently in appearing, through its president and other officers, and speaking in behalf of Sunday laws. On Staten Island a federation has just been formed, with three representatives from each club, and on Sunday afternoon, January 19th, a religious service will be held in old St. Andrew's, Richmond, under its auspices. In Bronx borough the Bronx Church Club, with headquarters in the new Church House, is growing apace, and now has almost two hundred members, not counting about seventy men from other religious bodies and from none, who have applied for limited membership. Bishop Greer named eight governors of this club, and the members elected seven more, making a body of fifteen staunch Churchmen who are giving time and energy, not to social work alone, but to the religious service held once a month in the Church House, and to missions. The president of the Club is Mr. J. Homer Hildreth, who is strongly interested in missions, and whose daughter is enrolled in a local deaconess' school. On the first of the public services, held on December 29th, when Bishop Greer and the Rev. Dr. Huntington were speakers, club members were present in force. The day of the old-time Men's Club, organized to conduct smokers and get men acquainted, and disinclined to do work or to hear about missions, is passing.

LET HEAVEN be but as one scroll, and let it be written all over with titles, they cannot express more than "It is I." Sweet word of a gracious Saviour, able to calm all tempests, to revive all hearts!—Sel.

PASTORAL FROM THE BISHOP OF CHICAGO**Active Campaign Will be Made on Behalf of
General Missions.****LARGE SUM RAISED FOR CHICAGO HOMES FOR BOYS****An Unique Bible Class .****MISCELLANEOUS CHURCH NEWS OF CHICAGO****The Living Church News Bureau,
Chicago, January 18, 1908**

BISHOP ANDERSON issued a pastoral letter to the clergy of the diocese, on the 1st of January, which will take rank with the strongest pronouncements of his episcopate. He began with reminding the clergy of the heavy responsibility resting upon them, in the midst of the stress and remissness of the times. "On all sides men are saying, in one form or another, 'We will not have this Man reign over us!' Here and there the Faith is either openly attacked by its enemies, or wounded in the house of its friends. Never has there been more urgent need of teaching and preaching Jesus Christ as the King and Saviour of each and every man. Never has there been greater need of pressing Christ's law of righteousness as the only gospel that will save society from its own corruptions. We must not cry 'Peace, peace, when there is no peace.' Neither dare we despair, for 'Greater is He that is in you than he that is in the world.'" After speaking also of the work of the Sisters of St. Mary at the Cathedral Mission House, and calling attention to various special offerings for general and diocesan mission work and other funds, the Bishop called the attention of the clergy to the new "missionary canon," providing for what are practically provincial missionary organizations, and then went on to an analysis of the so-called "open pulpit" canon passed at Richmond. There will in the future be no uncertainty as to the status and interpretation of this much-discussed canon, so far as the diocese of Chicago is concerned! [His words on this subject are printed on another page.] The pastoral closes with a call to the clergy and their leading laity to assemble at the Church Club rooms on the afternoon of Tuesday, January 7th, to discuss plans for increasing the contributions from this diocese to the general board of missions.

Pursuant to this call, a goodly number of the clergy and some of the principal laymen of the diocese met on this Tuesday afternoon, and after the Bishop had introduced the topic in a vigorous address, a vote was taken to ask him to appoint the Third Sunday after Epiphany, January 26th, as the date in this diocese when special missionary sermons should be preached in all parishes and missions, as far as possible, with offerings for the general Board and its work. The Bishop, at the request of this meeting, appointed a special committee, with himself as chairman, to draft a letter to be sent at once to the clergy and the parish vestries and treasurers, embodying the resolutions adopted at this meeting.

The many friends of the Chicago Homes for Boys are offering hearty congratulations to the board of trustees, on the successful completion of their long effort to raise the fund of \$40,000 needed to furnish partly and to equip the Homes. Some months ago Mr. F. A. Hardy of St. Mark's parish, Evanston, offered a gift of \$15,000 to the Homes, to clear the mortgages, to overhaul the buildings, and to make permanent repairs. This gift was given on the condition that by June 30, 1907, the additional sum of \$25,000 should be raised by the trustees, for these purposes. When that date had arrived, the \$25,000 had not been raised. Mr. Hardy then very generously extended the time limit, and within a few days past the necessary amount has been raised, in cash or pledges, and therefore this munificent sum of \$40,000 is now at the disposal of the Homes. It would be difficult to express the gratification which this announcement awakens in the hearts of that large number of good people all over the diocese who appreciate and value the noble work of this growing and important institution. The conviction is becoming deeper every day, among the best citizens of Chicago, that something in the way of heroic measures must be taken at once to improve the morale among the boys of this great city. Such institutions as this diocesan series of Homes for Boys are among the most powerful agencies now at work in the solution of this problem.

The "Episcopal Athletic League," of which mention has been occasionally made in these columns, is working energetically to form a large association of young Churchmen for inter-parochial meetings of an athletic character, such as baseball, bowling, and the like. During the summer the games are, of course, out-door sports. During this fall and winter various indoor events, such as indoor baseball, bowling, etc., have been

arranged. The young men of St. Matthew's Church, Evanston, and of the Church of Our Saviour, have recently been admitted into the League. The officers recently elected are as follows: President, Mr. L. L. Losey of Grace Church; Vice-President, Mr. R. N. Motherwell of St. Martin's, Austin; Secretary, Mr. A. S. Hallstrom of St. Peter's, Chicago; Treasurer, Mr. L. A. Siddal of St. Luke's, Evanston. It is hoped that gradually clubs from all the parishes and missions in the city and suburbs will join the League.

Several of the parishes are feeling the necessity of forming some musical organizations, in addition to their vested choirs. St. Paul's parish, Hyde Park, thus formed in September last the St. Cecilia Society, of women, and their first concert was given in the parish house on the evening of Friday, January 3rd. The men of the Church of the Epiphany have just formed "The Ashland Maennerchor," under the direction of Mr. Francis Hemington, the organist and choirmaster of the parish, and these men will meet on the second and fourth Monday evenings of each month, to rehearse secular music written for male choruses. It is hoped that thus there will be added to the men of the choir, who are the charter members of the organization, a number of other tenors and basses who cannot be accommodated in the choir stalls, but who would like to belong to such a chorus.

The new organist at Trinity Church, Chicago, is Mr. Demarest. He played his first service at Trinity Church on the morning of Christmas Day.

The Young Men's Club of the Church of the Atonement, Edgewater, were entertained at their December meeting by Mr. William Lincoln Bush, with a humorous programme entitled "A Little of Everything." The membership of this Club, like that of most of the men's clubs in the diocese, is not confined to the membership of the parish, but includes those who will come from the community generally. This is particularly the case with the large clubs at Grace Church, Oak Park, and Grace Church, Hinsdale. The December meeting of the men's club of St. Andrew's, Chicago, was unusually instructive and interesting. The speaker was Dr. Emmett Keating, of Rush Medical College, and his subject was "Germs and Tuberculosis." The Chicago Tuberculosis Institute, organized to spread information about this dread disease and its prevention, stands ready to supply speakers, with or without lantern slides, for any club or organization which will invite them. Several of the city and suburban parishes have already availed themselves of these offers, in arranging their men's club programmes. The January meeting of the Men's Club of the Church of the Epiphany was noteworthy, in that the Hon. John R. Newcomer, of the Harrison Street Municipal Court, was the speaker of the evening, his theme being "Crime in Chicago, and the Moral Education of Our Boys."

The Woman's Guild of St. Simon's Mission, Sheridan Park, have just paid their pledge of \$600 on the parish house lot. The Christmas charities of this mission were many and widespread, including the payment of a chattel mortgage held by loan sharks against a poor woman's furniture, and the sending of a large "maternity box" to the Cathedral mission house for use by the Sisters of St. Mary in their work among the poor.

The purse recently raised by the members and friends of the Rev. J. B. Massiah, rector of St. Thomas' Church, Chicago, to signalize the 25th anniversary of his ordination to the priesthood, amounted to about \$110. The gift was a complete surprise to the recipient, and it was also a well-deserved token of regard and appreciation.

On the Second Sunday after Epiphany, January 19th, the Rev. W. B. Hamilton will have completed his fiftieth year as rector of Calvary Church, Chicago. Of the 176 communicants who were in the parish when he came, in 1893, there are but nine remaining, and of these two expect to move away next spring. So steady are the removals and changes that it requires a Confirmation class of 18 each year simply to keep the membership at a standstill. There are Calvary communicants thus transferred in some sixteen different suburbs around Chicago. During these years an average of 9 each year have been transferred to other city churches, and an average of 6 per year to the suburbs. Such figures give a clear conception of the difficulties under which city rectors are often obliged to carry on their work.

Probably the most remarkable Bible Class now being conducted in Chicago is the post-graduate class of clergy which meets the Rev. Dr. O. A. Toffteen for two hours in his lecture room at the Western Theological Seminary every Tuesday, from

10 A. M. to noon. It is remarkable, of course, in that Dr. Toffteen is the lecturer. It is also notable in that it is now composed of some twenty or more of the busiest clergy in the diocese, some of them being among its oldest and foremost priests. It would be difficult to explain how hard it is for such over-taxed men to devote one morning a week regularly to any course of study, but they do it, and the percentage of attendance is very large. Dr. Toffteen took all last term to lecture upon the first chapter of Genesis. He is devoting this term to "The Paradise Story," in Genesis 2nd and 3rd. The lectures are of surpassing interest, and some new members have been added to the class beginning this term. The Oriental Society of the Seminary have heard with gratification that all the copies of Dr. Toffteen's first book, *Ancient Chronology*, which were recently sent to Paris, France, have been sold, and that a new consignment has been asked for, since the leading Assyriologists of that city are deeply interested in the book.

A unique and very enjoyable reception was given by the Rev. and Mrs. E. H. Merriman, to the members of Grace Church parish, Hinsdale, on the evening of New Year's Day, in the parish house. A large number of the parishioners attended, and were treated to a remarkably fine programme of piano music by Mrs. Merriman, who is known to the concert-going public in many parts of the United States as Blanche Sherman, one of the leading pianists of America. The concert was given in three parts, and was of the highest grade of music. The second part was Beethoven's "Sonata Appassionata." The local paper gave a most appreciative account of this delightful evening, which will long be remembered by the members of the Hinsdale parish.

Another reception which was attended by large numbers of Church people was that given to the Rev. Robert Morris Kemp, rector of St. Chrysostom's, Chicago, on the evening of Thursday, January 9th, at the residence of Mrs. George W. Mecker, 135 Astor Street, by the wives of the senior and junior wardens of St. Chrysostom's, assisted by several other ladies of the parish. The invited guests included many Church people from other parts of the city, and the evening was a most enjoyable social event.

TERTIUS.

THE OCEAN MOTHER.

Although the sea must die and though the sound
Of surges round
The world-wide coast shall at the last be stilled,
And never any more,
The lonely shore,
Know the waves' shrouding kisses nor grow filled
With joy of calm or storm;
And though the warm
Great mother that hath cradled us be dead,
And though the great sea-song
Be silent long,
Its prayers all ended and its vast psalm said,
This strong immortal shall guard deathlessly,
The love of that vast mortal thing—the sea.

L. TUCKER.

A RAILROAD track may be safely crossed by keeping a good lookout and hurrying over it, but it is not a safe place on which to loiter or to camp, or to go to sleep. There are places where necessity may call a Christian to go and where he may go safely if he keeps a good lookout and hurries through. But to loiter, to camp, to become wonted and to feel at home in the place of danger, the saloon, for example, is to invite disaster. "Watch and pray, that ye enter not into temptation."—*Michigan Presbyterian*.

DEATH OF BISHOP WORTHINGTON.

A NEW YORK dispatch from Mentone, France, brings the sad news of the death at that resort in the Riviera of the Right Rev. George Worthington, D.D., LL.D., Bishop of Nebraska, which occurred on Tuesday, January 7th. The brief intelligence thus far received indicates that he fell dead while walking on the street. Bishop Worthington was travelling in Europe under commission from the Presiding Bishop to serve as Bishop-in-charge of the American churches in Europe. He had resided for a number of years in New York City, owing to impairment of his health, which his physician had told him was such that he could not wisely live in his diocese. He had, however, been accustomed to make annual visits to attend to such portions of the episcopal work of the diocese as he had retained in his own hands at the time of the consecration of his Coadjutor.

Bishop Worthington was born in Lenox, Mass., October 14, 1840. He was graduated at Hobart College in the class of 1860, and at the General Theological Seminary in 1863. He was admitted to the diaconate in the Church of the Annunciation, New York, June 28th, 1863, by Bishop Horatio Potter, who advanced him to the priesthood in the Church of the Transfiguration, January 29th, 1864. His successive charges were St. Paul's, Troy, N. Y., as assistant; Christ Church, Ballston Spa, N. Y.; and St. John's, Detroit, Mich. At St. John's he succeeded Bishop Armitage in the rectorship, and remained for seventeen years, ministering to an attached and devoted congregation, and having one of the largest communicant lists in the Church. He was, in Michigan, president of the Standing Committee, deputy to General Convention, an examining chaplain, and a leader in all Church activities. During the vacancy of the see, 1878-79, he was twice nominated by the clerical vote to the episcopate of Michigan, but the laity failed to confirm this choice. In 1888 the House of Bishops elected him as Missionary Bishop to China,

but he declined this election, as he did that of the diocese of Nebraska in 1884. Dr. Worthington received his degrees in divinity and in laws from Hobart College.

Later he accepted the Nebraska see, and was consecrated in his parish church in Detroit, February 24, 1885, by Bishops Coxe, Hare, Gillespie, McLaren, Perry, Seymour, Harris, and H. C. Potter. Entering at once upon his episcopal work he was able to develop the activities of the Church in Nebraska so successfully that by 1889 it was deemed both by the diocese and by General Convention wise that the western part of the state should be set apart as the missionary district of The Platte, now the district of Kearney. Bishop Worthington's health became impaired, as already stated, and in 1899 the present Coadjutor, who now succeeds to the episcopate of the diocese, was consecrated under commission from the Bishop to perform all the ordinary episcopal work therein.

EVERY once in awhile I hear someone growl against foreign missions because the money and the strength put into them are needed at home. I did it myself when I did not know better, God forgive me. I know better now, and I will tell you how I found out: I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there—that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with the heathen at home.—*Jacob Riis*.



GEORGE WORTHINGTON, D.D., LL.D.,
LATE BISHOP OF NEBRASKA.

Official Interpretations of Canon 19.

THE BISHOP OF CHICAGO

[FROM A NEW YEAR'S PASTORAL TO THE DIOCESE OF CHICAGO.]

I ALSO draw your attention to the provisions of Canon 19, as amended at the last General Convention. The amendment consists in an additional clause whereby the Bishops are not restricted "from giving permission to Christian men who are not ministers of this Church to make addresses in the Church on special occasions."

As this legislation has given alarm to some and has created false hopes in others (partly because some leaped before they looked and others made the wish the father to the thought), it may be well to point out the real force or lack of force in the amended canon.

It is to be noted in the first place that the authorization which the Canon purports to allow is for "addresses." Nothing is said of sermons or preaching or officiating or of an open pulpit. The earlier part of the canon (following the preface to the Ordinal), determines the question as to what persons may "officiate" in the presence of our congregations. This proviso at the end does not rescind the body of the Canon. The word "officiate" cannot be confined to the prayers, to the exclusion of the sermon. A minister of this Church "officiates" in the pulpit in the same official capacity in which he "officiates" at the prayer desk or at the Lord's Table. The new canon does not authorize anyone to "officiate" in the pulpit of the Church who has not heretofore been authorized. The authority to preach sermons in our churches remains exactly where it was. This fact appears with greater force when we recall that the word "sermon" was deliberately stricken out of a proposed canon. An informal "address," which from the place and circumstances of its delivery is not susceptible of being regarded as a sermon, is all that the canon legitimatizes.

Secondly, this permission is limited to "special occasions." It is therefore not canonically obtainable on regular occasions of public worship. The canon requires that on all regular occasions when regular sermons (in accordance with rubric or custom) are to be preached from the regular places of preaching, the persons who "officiate" within the pulpits (the Church's Chairs of Truth) shall be those to whom the Church has solemnly said, "Take thou authority to preach the Word of God." None others are encompassed in the amended canon as having such authority. The Church does not separate the priestly and the prophetic office, though she recognizes the distinction between them. The Church is not so inconsistent as to bid us to pray to be delivered "from all false doctrine, heresy, and schism," and at the same time to authorize, it may be, a distinguished representative of all these to instill insidious heterodoxy into the ears of the faithful. The occasions for the application of this canon must be "special," and on such "special" occasions the innovation is not to consist in a sermon (which is distinctly not authorized), but in an "address," which presumably would be given from the chancel steps, not from the pulpit.

Thirdly this permission to make an "address" on a "special" occasion is limited to "Christian men." Any ministerial character or standing on the part of such Christian men is neither assumed nor implied. They may or may not be officially related to other religious bodies. They are simply Christian men. The doctrine of the Christian Ministry is not involved, except by distorting the canon into something radically different from what it is. Even the distinction between priest and prophet, on which much emphasis has been laid, has to be imported into the canon. It is not there. The distinction is a real one, but is capable of being used mischievously, as though our priests were not also prophets; or as though all genuine prophets were to be found outside the ranks of the priesthood. There are real prophets who are not priests. To these let us always gladly listen; but first, "Try the spirits, whether they are of God, because many false prophets are gone out into the world."

Fourthly, the permission to "Christian men" to make "addresses" on "special" occasions is to be given only by the Bishop. This means that the Bishop's permission is permission to invite, not to acquiesce in or to veto an invitation that has already been given by some one else. A proposed canon allowing the invitation to be given by "the minister-in-charge," on the Bishop's approval, was displaced by the canon under consideration.

Fifth, it is not necessary at this time to make precise distinctions between an "address" and a sermon; or between a "special" and a regular occasion; or between the Christian man who is a prophet and who is not a prophet. It is sufficient to say that there is a most important difference in every case. As it is left exclusively to the Bishop to say which is which and what is what, it will be time enough to cross the bridge when we come to it.

It has been the practice of the diocese of Chicago for many years to have missionary addresses by laymen at special missionary meetings in our churches, and on many occasions we have had other than missionary addresses made in some of our churches by proper persons who were not ministers or members of this Church. This has always been done, so far as I know, with the Bishop's permission. It has never been done, however, in such a manner as to confound such addresses with the authoritative teaching to the congregation on the part of the ordained clergy of the Church. The Bishops of this diocese have never felt the necessity of any enabling legislation in matters that seemed to come under the canon of common sense. If the new canon merely gives legality to a practice that needed no defense and provoked no criticism, it follows that such canon inaugurates no new thing in the diocese of Chicago. If, however (and this is the real issue)—if, by a tortuous use of language the canon should be considered capable of operating in the direction of sectarianizing the Church, or if some of the clergy and laity should employ this canon to bring pressure upon the Bishops to compromise the character and Churchliness of the Church, then I venture to predict that the old controversy between High and Low (which has so happily subsided) would be considered a mere game of tin soldiers in comparison with the royal battle that will be fought between those who would walk in the old paths and those who would have us walk in the way of "Jeroboam, the son of Nebat, who made Israel to sin."

THE BISHOP OF ALBANY

I THINK it wise, and likely to avoid complications, to call the attention of the clergy to what is plainly the purpose of the amendment adopted at the last General Convention to Canon 19, because I shall certainly be governed in the use of my discretion by this motive and purpose. The language of the canon allows the Bishop of any diocese or missionary district to give permission to *Christian* men who are not ministers of this Church to make addresses in the church on special occasions." Evidently, though not exclusively, it puts the initiative in the hands of the Bishop; and wisely, because it is not intended to enable mere personal or local interests and influences to change the ordinary and usual services of a parish, and because the people in the pews need to be protected from risks of a liking for a variety and novelty. I am not much concerned with the shades of ambiguity which some people have discovered as to the difference between a sermon and an address, or between the floor of the pulpit and the steps of the chancel. It seems to me quite plain that this involves neither what is called "the open pulpit" or "the exchange of pulpits" in the common use of these terms; and that it is not meant to suggest that the mere fact that a Christian man is *not* a minister of this Church is reason or recommendation for asking him to preach in our churches.

Intended, as I believe the canon is, to indicate and assert the fact that there is much unity and accord among the Evangelical communions in the fundamental verities of the faith, its main purpose is to allow our people, now and then, to hear the voice of a man plainly having in his life and heart and brain the power of a prophet. There are men charged and inspired with a message from God; and they are not, *all of them*, in our Orders. We have been reading, all of us I undertake to say, of late years, a large part of our theology in the writings of such men as Shairp, and Caird, and Adam Smith, and Hugh Black, and Orr, as well as in the writings of Talbot and Sanday and Salmon and Gore.

Under this canon, instead of giving our people the essence which we have extracted from their books, there is the possibility of letting such men speak in their own persons, with their

own powers, so that our people may get the inspiration of the message which they have to give.

I shall certainly be guided in the exercise of my discretion under this canon by this, which I believe to be the main object and advantage of the permission.

WILLIAM CROSWELL DOANE.

THE BISHOP OF MARYLAND.

APASTORAL LETTER has been sent out by the Bishop of Maryland for the purpose of giving his interpretation of the new amendment to Canon 19, "Of persons not ministers in this Church officiating in any congregation thereof." The Bishop declares that the expression "Open Pulpit" is "absolutely without authority." After quoting the canon, he cites with approval the interpretation of the Bishop of Vermont recently given in these columns, and continues as follows:

"Another cause for confusion of thought may be found in the mistaken assertion that the word 'officiate' does not include preaching. But Canon 15, of edition 1895, expressly declares the contrary, when it says: 'No minister of this Church shall officiate, either by preaching, reading prayers in public worship, or by performing any other priestly or ministerial functions,' etc., etc.

"Still another cause of confusion is found in the statement made by some, that the Church makes a distinction between the priestly office and the prophetic office. But the Church has not made any such distinction. On the contrary, if by the 'Prophetic office' is meant the office of preaching, it is clear, from the words of the 'Form of Ordaining Priests' that the same act of ordination—'Take thou authority to preach the word of God and to minister the Holy Sacraments'—includes both in the priestly office.

"The Church by special Canon declares that a communicant of the Church, having the Bishop's license, cannot preach or give an address, 'unless after instruction and examination, he be *specialy licensed thereto*, for urgent needs, by the Bishop.'

"To a deacon at his ordination, it is said, 'Take thou authority to read the Gospel in the Church of God, and to preach the same if *thou be thereto licensed by the Bishop himself*.'

"The Prayer Book declares concerning the official acts of the ministers, 'that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same.'

"Three thorough examinations on subjects carefully prescribed are required of the candidate before he can be ordained priest, and these are to test and assure his holding and teaching sound doctrine.

"If all pleasant speaking about religious subjects, without regard to soundness of doctrine, were preaching, these careful conditions might not be required.

"As a Bishop I have promised, in my ordination vows, to 'banish and drive away from the Church all erroneous and strange doctrines.' I am warned that 'the time will come, when they will not endure sound doctrine, but having itching ears will hearken to themselves teachers.' I am commanded to charge some that they 'teach no other doctrine'; to 'reprove and rebuke.' How can I do this with those who do not acknowledge my authority?

"As one of those of whom it is said in Holy Scripture, that they are 'put in trust with the Gospel,' I must be faithful in guarding that trust. And I affectionately and earnestly ask of the clergy of this diocese of Maryland that they will help me in trying to conform to the conditions with which the Church strives to safeguard the preaching of the Gospel."

THE BISHOP OF QUINCY.

AN idea seems to have gone abroad that the provisions of this canon are such as warrant a Bishop in giving a license to a sectarian minister to give religious instruction in the Church. This is not the case, as both the wording of the canon and the history of its passage will show.

Canon 19 originally ended at the words "Lay Readers." A resolution was offered at Richmond to amend the canon so as to make it possible for sectarian ministers to preach in churches, but to this the Committee on Canons would not agree. That committee proposed an addition to the canon so that nothing therein "should prevent the minister in charge of any congregation, when authorized by his Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop." This the House of Bishops rejected.

Inasmuch as the Bishops deemed such men as Mr. George Wharton Pepper of Philadelphia, and Mr. John W. Wood, the corresponding secretary of the Missionary Society, competent to give addresses on "special occasions," they passed the amendment which has been printed above providing that "Christian men who are not ministers of this Church" may "make addresses in the church on special occasions." It became known that a

certain Bishop in the East had refused to allow the gentlemen above named to make addresses, the one in the interest of the M. T. O. and the other in behalf of missions, and this was deprecated. But for this it is doubtful whether the canon could have been amended at all.

As it has been amended, doubtless it does make it possible for a Bishop to give permission to any Christian layman to give an address on a "special occasion." If he is not a minister of this Church he must appear as a layman. If he is the pastor of some sectarian society he will not be supposed to appear as such, but as a layman. The occasion must be "special." On all ordinary occasions, such for instance as are provided for in the Book of Common Prayer, the customary religious instruction will go on. What then are "special occasions"? It is easily seen that they are not those for which provision is regularly made.

They are certainly not the usual Sunday services, nor can the intent have been to include as such Thanksgiving or funeral services, both of which have their proper provisions in the Book of Common Prayer, and are "occasional services," not "special occasions."

Under no circumstances could a Bishop permit a lay person to occupy the time assigned by any rubric for a sermon; and it will be noted that the canon makes no provision for laymen to be permitted to preach the sermons.

It will save embarrassment to the clergy and the Bishop of the diocese of Quincy if no requests are made for lay addresses other than such as come within the plain intent of the canon.

MISSIONARY CONFERENCE IN HOUSTON, TEXAS

First Missionary Council is Organized Under the New Canon

MANY MISSIONARY ADDRESSES

THE Annual Conference of the Seventh Missionary Department of the American Church met at Christ Church, Houston, Texas, at the time fixed at the last Conference, January 7, 8 and 9, 1908. A large and representative number of clergy and laity were gathered from the diocese and missionary districts of Arkansas, Dallas, Kansas, Salina, Louisiana, Missouri, Texas, West Texas, Oklahoma, and New Mexico.

The Bishops present were: Rt. Rev. Daniel S. Tuttle, D.D., Rt. Rev. Alex. C. Garrett, D.D. LL.D., Rt. Rev. Frank H. Millspaugh, D.D., Rt. Rev. Geo. H. Kinsolving, D.D., Rt. Rev. James S. Johnston, D.D., Rt. Rev. F. K. Brooke, D.D.; and there were also present the Rt. Rev. Lucien L. Kinsolving, D.D., Bishop of Brazil, and Mr. John W. Wood, our efficient secretary to the General Board of Missions.

OPENING SERVICE.

The opening service was held in Christ Church on Tuesday night, January 7th, at 8 o'clock, at which time the church was well filled. The program had announced as the speaker the Rt. Rev. Chas. H. Brent, D.D., Bishop of the Philippine Islands, whose subject was to be "Home Missions on the Threshold of Asia," but Bishop Brent was not present on account of serious illness, and his absence was a keen disappointment, and his illness deeply regretted. His place was taken by the Bishop of Brazil who, after Evening Prayer, led by the Rev. R. Patton, department secretary, addressed the large congregation on "The Church Under the Southern Cross." It was a thrilling and inspiring call to larger service, and it was remarked on several occasions later that the eloquent appeal of such men of God, fresh from the field, will accomplish a thousand fold more good than tons of missionary literature. It was the ablest and most eloquent apology for mission work among Latin races which many of us, at least, have ever heard.

MISSIONARY COUNCIL ORGANIZED.

On Thursday the services opened with a celebration of the Holy Eucharist at 7:30 A. M. and Morning Prayer at 10 A. M., after which the members of the Conference, and visitors, met in the parish house for its first business session.

It had been announced in the printed programs, and from the chancel in Christ Church prior to the meeting of the Conference, that the business sessions were for members only, and the rector of the parish explained that he had been ordered so to announce by the Board. But to this exclusive, "star-chamber" arrangement (as Bishop Tuttle designated it), there was a very strong and vigorous protest expressed by the Presiding Bishop, the Bishop of the Diocese, and others, and the public were cordially invited to attend the business sessions; but the restriction had become too well known and at no time were there many visitors present.

Much time was lost during these sessions in perfecting the organization of the "Missionary Council," as ordered by the General Convention. It became necessary that the Missionary Conference should terminate its existence, and that a new organization—known

as the Missionary Council—should be ushered in and succeed it, but the Conference, at times, seemed disposed to die very hard. Many of the clergy and laity had travelled quite a distance to attend this Conference, and the information that only those who were deputies to the last General Convention had a right to sit in the body, as voting members, was not palatable.

A large part of the Wednesday morning session was taken up in a wearisome discussion on the status of the body assembled, when it was finally decided to appoint a committee to draw up a plan of organization.

At the afternoon session a resolution was adopted as follows: "Resolved, That all the clergy and laymen present be permitted a voice in the Council, except in cases where Canon 52 specifies restrictions."

During the morning session, on Thursday, the Committee rendered their report. It was unanimously decided that the Council shall be known as the Missionary Council of the Department of the Southwest; but when the question of representation was taken up, there was endless division. Attention was called to the fact that while the canon provided that the council should be composed of the Bishops officially residing within the Department, and four clergy and four laymen from each diocese and missionary district in the Department, it also permitted said council to increase its basis of representation, and with this understanding, after a long discussion it was finally decided to adopt the report of the committee.

Thus the Missionary Conference came to an end, mourned by many, and the Council was duly organized, Bishop Tuttle, the Senior Bishop of the Department, presiding. Topeka, Kansas, was chosen as the next place for the council to meet. The time fixed—the second Tuesday after the Epiphany, 1909. The Rt. Rev. F. H. Millspaugh was elected Vice-President; the Rev. Carroll M. Davis, St. Louis, Secretary; Mr. C. L. Johnston, Waco, Texas, Treasurer, and the Rev. R. W. Patton, Gordonsville, Va., Field Secretary.

Later it was decided to increase the basis of representation from four to eight clergymen and laymen from each diocese and missionary district. This will make the body consist of about 150 to 175 members.

MISSIONARY ADDRESSES.

Two other Bishops whose names appeared on the program were absent: the Bishop of Arkansas and the Bishop of Louisiana, the former on account of serious illness in his family, and the latter—Bishop Sessums—on account of personal illness. The absence of the Bishop of Louisiana was particularly noticeable and disappointing, he having been born and raised in this city, where he is greatly admired and beloved.

During the morning and afternoon sessions there were perhaps, no more interesting addresses than those delivered by the Bishops on the last day, and of all these, no two addresses stood out in such bold and striking contrast as the addresses delivered by the Bishop of West Texas and the venerable Bishop of Missouri.

Bishop Johnston, who spoke first, was full and running over of the most appalling pessimism. He could see no good in anybody or in anything, not even in the Church. She is steeped in worldliness. Her men "take no interest in the Church to any great extent, except to keep up the services for their women to attend," and "their women are frequently women of fashion, worldly people, belonging to the 'Four Hundred' from New York, down; taking more interest in 'bridge' than in the Church. Did I not realize," he continued, "that there are other Bishops in the same position and confronted with the same conditions, and were I not sustained by the belief that we have something that the world needs when Christian unity comes, I would be utterly disheartened and would step down and out."

"It ill becomes us," he added, "to throw an unkind word at any Christian body, not even the Salvation Army, for they are doing more than we are doing," but not one kind word did he speak for the Church, and many an unkind word did he throw at the Church of his fathers. His address was painfully depressing.

At its close that dear, sweet tempered, consecrated man of God, Bishop Tuttle, sprang to his feet, and, tremulous with emotion, made one of the most inspiring appeals that one ever listened to. We were made to feel that we were listening to a man "full of the Holy Ghost and faith," and his words were a benediction.

I must not forget to say how helpful and how highly appreciated was the address delivered by Mr. John W. Wood, our corresponding secretary to the Board of Missions. It was suggested that the Bishops write the Board asking for the services of the secretary to deliver addresses in this department for two months.

The closing service was held on Thursday night in Christ Church. The beautiful edifice was full, and the devotional exercises were hearty and reverent. The Rev. R. W. Patton was the first speaker. He delivered an earnest and impressive address on "English Christianity." He was followed by Bishop Tuttle, whose subject was: "What will the Church do about it?"—that is, in answer to the Mission field's challenge. He recognized, with thankfulness, the work that other religious bodies have done, and are doing, for the extension of Christ's kingdom. "And the answer of the present to this challenge of the mission field is that this Church is trying to have a share in the great work the Master would have done for the souls of men." He referred to that great scene, during the late Convention, in St. Paul's Church, Richmond, Va., where the deputies

were gathered together from every state and possession of the United States to legislate for the Church. "May we not with a kind of humble pride," he asked, "honest but humble, may we not say that when we gathered there we represented the whole American people? There was no section, no North, no South, no East, no West, but one people, with one organization, with one Prayer Book, and entitled in some sense to be called the American Church."

The Bishop spoke most hopefully and eloquently for the future. He said: "When the challenge is thrown down by the mission field as to what the Church is going to do about it, she can say that with this grand organization and splendid position throughout the nation and the world, with the historic authority and the historic faith, she has the hope that in the future she may be instrumental in bringing this evangelistic truth, and this apostolic order, more and more to the people of the earth."

In closing he made a most earnest and wise and timely warning against "union meetings," declaring that such proceedings do not help, but hinder, the coming of Christian union. Using a simple, homely illustration he said that farmers living on adjoining farms might be very friendly, but it was very necessary that each keep up his own line fence, otherwise the cattle would be giving trouble and cause a breach of friendship.

"Go slow," he said, "be careful; with your heart love your brother, and be looking out for the coming of that better day when God's spirit will guide the good sense of our American people to conclude that it isn't common sense to have ten steeples in a town of one thousand, where there are ten half starved preachers, when all that is needed is one or two."

Some other subjects discussed during the Conference were these:

"How to Enlist More Men for the Ministry," Rev. W. B. McPherson, rector of St. John's Church, Fort Smith, Arkansas; Rev. A. W. S. Garden, Archdeacon, San Antonio, Texas; "The Necessity for a More Vigorous Campaign for Church Extension Within the Department," the Rt. Rev. Francis K. Brooke, D.D., Bishop of Oklahoma and Indian Territory, Rev. Charles L. Wells, Ph.D., Dean of Christ Church Cathedral, New Orleans, La.; "How Can The Busy Parish Priest Further the Church's Mission?" Rev. Beverly Warner, D.D., rector of Trinity Church, New Orleans, La.; "What Can the Busy Layman do to Further the Church's Mission?" Judge W. S. Simkins, Professor of Law, University of Texas, Austin, Texas; "Conditions Within the Department as Seen by the Bishops." Ten-minute addresses by all the Bishops present, outlining conditions, needs and opportunities.

THE EASTERN CHURCH.

[Continued from Page 378.]

of St. Salvador. Orthodox Syrian adult baptisms are usually performed at the font in their Church of Mar Jacob. Infants are either baptized at home, or, occasionally, in one or other of the Orthodox Greek parish churches.

A few years since, a former Russian Consul General invited the Patriarch of Jerusalem to officiate at the baptism of his infant daughter at the Russian consulate, and not in the adjoining Russian church. The words used on this occasion (in Greek) were as follows: "The servant of God, Vera, is baptized in the Name of the Father, Amen. And of the Son, Amen. And of the Holy Spirit, Amen."

Pilgrim Armenians (Gregorians) make use of their usual typical-shaped font in the Cathedral Church of St. James, within the Armenian quarter of the Holy City, but the font in the small adjacent Armenian Church of the Archangel Gabriel is used for Armenian residents. This interesting building is regarded by the Armenians as the site of the House of Annas, the father-in-law of Caiaphas (St. John 18: 13).

On a late occasion, when examining the marble font for immersion in the Coptic Cathedral of St. Timothy, Jerusalem, I was pained to notice its filthy condition.

Syrian Jacobites still use the font in their ancient Church of St. Mark, within the city walls.

The mode of administration in all the branches of the Eastern Church is, and always has been, by trine immersion, or, at least, by trine affusion on the head. Exception is only taken in cases of sick and dying infants.

THERE is hardly any conceivable question in which the public is interested which is not threshed out at one time or another in the press. The religious newspaper has recently been discussed pro and con, with the result that it is deemed to be holding its own. That a sound religious paper is a power for good goes without saying. Instructive on the greatest of all of life's issues; upbuilding and strengthening the character of its reader; brightening the home; cheering and enlivening old and young with its varied and well filled departments, it is one of the most valued and welcome visitors to the household. To one and all it may in the truest sense be called "a friend in need and a friend indeed."—*Canadian Churchman.*

IMPRESSIONS OF THE SHANGHAI CONFERENCE.

BY THE REV. LORD WILLIAM CECIL.

I AM often asked by people what chiefly impressed me at the Shanghai Conference, and I think I can answer that question by one word—I was struck by its harmony.

There were assembled in that room men of the most diverse views; there were Presbyterians and Episcopalians, Calvinists and Arminians, Ritualists and Baptists; yet during these ten days there was scarcely a word spoken which anyone could have regretted. We debated subjects which have in other places proved themselves to be causes of most bitter controversy. There was no shirking of thorny subjects, such as, alas! we are well accustomed to in our diocesan conferences at home. We discussed questions of vital importance for ten days—questions on which mankind feel deeply and therefore speak strongly. We found, at times, that the lines of cleavage were profound, but I think, I may say, nothing disturbed the serenity of the debate. There was another cause for dissension which one would have thought might suffice to break up any assembly. Part of the Conference was of American and part of English nationality. There was only a small body of missionaries belonging to other countries. This was a position which was obviously dangerous; it seemed that anything might have lit up national feeling and divided us into two hostile bodies. Yet no sign of such a feeling ever appeared; American and English were, to all appearances, as one nation. Again, to avoid any jealousy, it was arranged that we should have two presidents—an American and an Englishman—but as we could not have two rules of debate, it was decided that we should accept the rules of the American House of Representatives. This naturally led to hopeless confusion, for when the English president was in the chair (and he was, except for his obvious ignorance of the rules, a far better chairman than his American *confrère*) and the debate happened to be conducted by English people, we slipped insensibly back to the English rules of debate; then an American would intervene, and we would be forced to retrace our steps. I naturally expected that this source of confusion, often ludicrous, would sometimes lead to heated passages, and possibly to what the newspapers rejoice to call a scene; but I had misjudged the marvellous capacity which the Conference had of remaining peaceful under the greatest provocation. The business was adjusted with the greatest good humor on all sides.

I do not wish to deprive any section of the Conference of its due meed of praise, but I must point out that the situation demanded far more tolerance and self-restraint from those who formed the two extremes than from those who formed the centre party. For the end of every debate resulted, as it always must in such a position, in a compromise, and the compromise was naturally more in harmony with the opinions of the centre than of any other section. Therefore it was a foregone conclusion that the extremes would have to yield, or the Conference would break up; and Churchmen made an heroic sacrifice to the unity of Christian mission work in joining in such a Conference. In fact it was arguable that they were wrong in so doing, for, to a certain extent, they presented to the vast Empire of China and the infant Chinese Church a misleading picture of our Anglican position. By joining they accepted the suggestion that Christianity is divided into two great bodies, and that they belonged to one of those bodies, namely, that which calls itself Protestant, and that further they formed a small and unimportant section of that Protestant party. Their position so stated becomes insignificant, and the great intellectual position, on which alone there is hope that the unity of Christendom may be re-established, escapes the observation of the Chinese. If they had remained apart their position would have appeared to the Chinese in this way—there was on the one side the Roman Catholics who believe in a Church, on the other the Protestant party who believe in a Bible, and in the centre a party who believe both in a Church and a Bible. Such a position might have been attractive to the thinking minds of China, and it is to those minds that in the end we must look for the salvation of that vast Empire. I do not say they were wrong to join, I only think that it ought to be pointed out what a great sacrifice they made by joining, a sacrifice which the result may justify, and a sacrifice which I have no doubt that our Bishops considered rightly as less loss than the great gain of showing to the Chinese that Christian love is a reality.

I could have wished, however, that it had been possible to find in England, among our Churchmen, one who was learned in theology and history, and who could have spared the time

to go to Shanghai to place at the disposal of the Conference the fruits of his studies and to state with effect the historical position of the English Church. When the debate turned on things Chinese, speakers were obviously speaking about that which they understood, but when some theological point arose, or some historical analogy was clearly applicable, the speeches sometimes showed that the dangers and labors of the mission field do not always give either opportunity or inclination for deep and sustained reading. America sent at least one professor of history to the Conference, and I wish that England had done as much; I think that I may say that every effort was made to find such a man, but without success. For one of the most certain results of the Conference is to show that the position of thought in China is at once important and critical. The population of 400 millions are remarkable for their homogeneity, a characteristic which has hitherto made them conservative, and now tends to make their change of opinion complete. Obviously the alteration of the opinion of such a vast mass of humanity is vitally important to the world at large. The condition of affairs is unprecedented in the history of China (so I understand), and has surpassed the expectation of the most experienced observers. That this movement may be directed into wise courses must require not only sincere devotion and faith, but also considerable statesmanship and prudence. This is the reason why I should feel inclined to suggest that in its publicity and its open discussion of delicate topics, and, lastly, in the absence of the Chinese, the Conference behaved with some rashness.

The very sanguine accounts that every missionary at the Conference was able to give of his work was, to the prudent man, a reason to think and act with caution. China is apparently passing from the period of persecution to that dangerous period which history has taught us succeeds persecution. Nearly every witness bore testimony to the wonderful change that had come over public sentiment in the last two years. Throughout the proceedings there was a tone of triumph and thanksgiving. The districts which had been most bitter in the Boxer persecutions had become most favorable, if not to Christianity, at least to that Western knowledge which it was the object of the Boxer movement to destroy. No one would object to a tone of thankfulness for the dangers passed through, but many must have wished for a spirit of caution at this important juncture. Clearly a recently persecuted Christianity has still many enemies, who will not be adverse to doing what they can to discredit it in the eyes of the Chinese public. Clearly a successful Christianity has many false friends, who will do what they can to spoil its purity and to degrade its teaching by blending them with the false views which they should replace.

It is a trite remark to say that during the period of persecution Christianity is purified, and that it is only when it is popular that it becomes corrupt. But the majority of the Conference steadily ignored the dangers of the situation. I venture to think that having reporters was a mistake. Every unwise statement has been written down, and can be had for reference at any moment when its production can do damage to the Cause. A passing laugh about the Parisian dress of the empress is innocuous in itself, but is not a trivial matter when it is the interest of any to make mischief. We discussed one day the position of the Chinese clergy, and, on talking to one of the Pères Jesuites at the Zicawei Observatory on the next, I observed that he had taken note of a passage in a resolution which might have been construed offensively to Chinese susceptibilities, and was intending to point it out to his native co-religionists. Another day the Conference refused a reasonable resolution, consonant with Chinese sentiment, commending the beautifying of graves and the erection of monuments, till the word "useful" had been inserted. A word which, as Bishop Cassels pointed out, condemned the monuments in Westminster Abbey, and seemed to the onlooker a rather needless censure on the love which the Chinese have of expressing their filial devotion in a harmless if in an extravagant way. This in the mouth of an enemy could easily be so twisted as to amount to a condemnation of a practice very dear to the Chinese mind. But, to the stranger, far the rashest action seemed to be, having a public Conference to discuss questions which must vitally concern the future of Chinese Christianity without having a single Chinaman in the room. As our American president, in his most amusing book, *Chinese Characteristics*, points out, in China everything is done in the reverse way to which it is done in the West, and therefore a Westerner must expect to see and hear things that he cannot understand; still, to legislate for a Chinese body of Christians which numbers over a quarter of a

million, without a single Chinaman in the room, was hardly consistent with either wisdom or prudence. It must tend to confirm the Chinaman in regarding Christianity as a foreign religion, and the enemies of Christianity in China must be very ignorant how to use a dialectical advantage if they do not point this out to patriotic spirits.

When Taotai Tong at our closing session addressed the Conference, this feeling of regret for the exclusion of the Chinese was accentuated. He spoke as a non-Christian, yet as being in sympathy with every movement for the amelioration of mankind. His speech was delivered in admirable English, and both in substance, in reasoning power, and in taste fell in no way below a high Western standard. One could not help feeling that the Conference would have greatly profited from similar speeches delivered by Chinese Christians.

The important question after all is, What will China do with Christianity? Will she ignore it and try to accept Western knowledge without Western religion and its consequent morality? No doubt this is a course which is commending itself to many Japanese and Chinese thinkers. They wish to take only the material parts of our civilization. The result will be as novel as it will be terrible. The efficiency of the West and the cruelty of the East will, blended together, make a civilization happy only for those who control its powers. The knowledge of a steam-engine or the full comprehension of the powers of radium will not incline or disincline the mind to mercy; China will, therefore, remain the China of to-day, except that our mechanical knowledge will enable her to act efficiently in the pursuit of the selfish ends of her rulers.

Or will she accept Christianity? and if so in what form? Will she accept it from the Romans, and become a great Roman Catholic power? We, of course, are ready with many reasons against such an alternative, but the one which will probably appeal to China with effect is that Rome is too political, her missionaries have already often shown that tendency, and the Chinese must be well aware of it from contemporary history.

Will she accept Protestantism? Naturally all the missionaries at Shanghai were confident that she would, and that she would prefer the particular form to which the speaker happened to belong. From an outside point of view, my doubt would be whether the balder forms of Protestantism have enough to offer in the way of ceremony and ritual to attract a nation accustomed to express its sentiments by action and dress.

There is one other alternative that seems possible, yet one which, though it is written large on the page of Church history, escaped the Conference at Shanghai. Will she try to compose a new religion, which shall contain the salient and attractive points of Christianity, blended with the customs and ceremonies of her present faiths?

This was the origin of Mohammedanism, and this was the course that the development of Christianity followed in the West. The errors of Rome, after all, have their origin in that ineradicable tendency of human nature to compromise ever between the truth and a lie. This, to one who cannot claim an intimate knowledge of the Chinese character, is an aspect of the question which seems most important. If this is a real danger it would be wiser to talk less about the independence of the future Chinese Church, and to impress more on the present learners that they have no right to alter Christ's religion except in unimportant and trivial externals.

What one fears is that, after slumbering many years in the dust of a disused attic, the records of the Shanghai Conference may be sought out by the future controversialist, and from their resolutions and speeches weapons against the truth of Christ may be forged. The argument will be stated in this way: "Our original teachers, men whose authority we revere, both because they first led our fathers out of the darkness of heathenism and because they endured for the sake of our nation dangers, persecution, and martyrdom, left it on record that the Chinese Church was free, and that even the Creeds held binding in the West are not binding on our Eastern civilization. The old theology sufficed for the West, the East must have a new and revised theology."

I, for one, deeply regretted on those grounds the line taken about the Creed. It seems to be an extremely dangerous course to leave the future Chinese Christian in even the slightest doubt as to the binding power of the Apostles' Creed, and I felt that the missions may get at the present time an appearance of unity at too great a cost, and that in the future, when the orthodox party among the Chinese are striving possibly against pressure from high earthly powers, this may prove a

most dangerous weapon in the hands of the enemies of Christian truth.

I have but one more impression of the Shanghai Conference—an impression that will not be easily effaced, and which is more easy to feel than to describe—namely, that in that room were assembled, not self-seekers, not those who loved either the good things or the dignities of this world, but sincere and humble disciples of Christ. I am confident that, whatever mistakes were made, the sincerity of their faith, and the power of their prayers, will build up a strong Christian body, strong enough to conquer in the end the many adversaries both within and without, and to leaven and purify the whole of the great and ancient Chinese civilization.—*The East and the West.*

THE SOCIAL MISSION OF THE CHURCH.

BY SELDEN P. DELANY,

Dean of All Saints' Cathedral, Milwaukee.

I.—CHILD LABOR.

NO reform in late years has enlisted so much popular sympathy as the attempt to restrict and prevent the employment of young children in mines and factories and other spheres of hard labor. The need of the reform has been widely agitated. We have all been made familiar with the conditions by articles in magazines and newspapers, and by public addresses and sermons. Organizations have been formed to fight for remedial legislation. Under the leadership of the National Child Labor Committee much progress has been made.

In fact we have about gotten to the stage where the public is tiring of the subject. The matter has been so thoroughly threshed out that many have the impression that the reform has been accomplished, and there is nothing more to be done.

There could be no greater mistake than to think the battle is won. It has not fairly begun.

ALMOST NO REFORM THUS FAR.

As yet practically nothing has been done to remove this national disgrace. Bills have been introduced in various state legislatures. But the manufacturing interests have fought them stubbornly, either preventing their passage entirely or cutting out the provisions that would make them worth anything. In this they have been aided by the railroads. It is railroad ethics that they must fight anything which will interfere with business. In many states where there are good laws, they have not been enforced.

The National Child Labor Committee, realizing the failure of attempts at local regulation, next directed their attention to securing a federal law against child labor. The result was the bill introduced in the Senate by Senator Beveridge. Briefly this measure proposed to forbid any carrier of interstate commerce "to transport or accept for transportation the products of any factory or mine in which children under fourteen years of age are employed or permitted to work." It is easy to see that such a law could be enforced only with the greatest difficulty. It was held up in Congress, pending an investigation into child labor conditions by a congressional committee. This investigation was authorized on February 19, 1907.

The National Child Labor Committee decided in December, 1907, to take no further action with reference to federal legislation until the results of the national investigation are available. They will concentrate their efforts for the present upon state and local legislation, and the attempt to secure a "Children's Bureau" in Washington.

Thus the reform movement has again reached the point from which it started.

FACTS FROM THE CENSUS OF 1900.

The child labor evil therefore is practically unchanged from the conditions that prevailed in 1900. It has really changed for the worse, because with the increase in the volume of manufacturing and business, there has naturally been a great increase in the number of children employed.

What then were the facts according to the Census of 1900?

There were in that year, in the United States, 1,752,187 children under sixteen years of age employed in gainful occupations.

The textile industries head the disgraceful list, with 80,000 children! Most of these are little girls. Thousands of little children under twelve work twelve hours every night, from 6 to 6 o'clock. Miss Jane Addams tells of a child of five years working by night in a South Carolina cotton mill. The Southern states are the worst offenders. Their cotton mills alone em-

ploy 50,000 children under sixteen years of age. We might well follow the example of our fathers and take up arms to free these child slaves, only we could not do it conscientiously, as we are equally guilty of the same horrible slavery in other industries.

In the mines and quarries, 25,000 boys under sixteen years of age were employed.

There were 12,000 child-workers employed in the manufacture of tobacco and cigars.

Only a few of the other divisions can here be mentioned. There were over 10,000 children in the wood-working industries; over 7,000 in glass factories; over 7,000, mostly girls, in laundries; 2,000 in bakeries; 138,000 as servants and waiters in restaurants and hotels; 42,000 boys as messengers; and 20,000 boys and girls in stores.

Even in 1900, these figures did not begin to cover the extent of the evil. Many children would lie about their age in order to get certificates which would permit them to work. Competent authorities estimate that there were in 1900 at least 2,250,000 child workers under fifteen years of age.

WHY CHILD LABOR IS AN EVIL.

It ought not to be necessary to go into the question, why child labor is wrong. But there are not a few people, even claiming to be Churchmen, who seriously attempt to defend it. It will be remembered there were also many Churchmen who defended the institution of slavery.

Child labor is immoral, because it prevents over two million children from getting the education which is theirs by right. Without it they cannot develop into intelligent, useful citizens; they can only degenerate into the ignorant and lawless workmen of the future.

Child labor is immoral, because it enables children to displace able-bodied men, and thus adds to the ranks of the unemployed. Men could do the work as well as children do it, though of course their wages would need to be higher. There is no reason, for example, why men should not be telegraph messengers, as well as mail carriers, except that it would decrease the outrageous profits of the telegraph companies.

Child labor is immoral, because it lowers the standard of wages, and thus drives many men to drink and many women to prostitution. The labor unions have always stood out against the employment of children, and rightly.

Child labor is immoral, because of its physical, moral, and spiritual effects on the children themselves. Their bodies become stunted and bent, their lungs clogged with dust; their young souls become polluted with filth and they learn too early to lead wayward, independent lives. It is from the ranks of the working children that juvenile criminals are recruited, as well as the more dangerous criminals of the future.

THE CAUSES OF CHILD LABOR.

The primary cause of child labor is the sinful greed of the capitalists of this Mammon-worshipping age. Of course, with labor so cheap, they can make tremendous profits. Naturally, therefore, almost everyone whose chief employment is the clipping of coupons is opposed to all child labor legislation. It would reduce the dividends. The Coal Trust could not make its \$80,000,000 in clear profits every year if men were employed to do the work of the "breaker-boys." That might cut down their profits to \$79,000,000.

It must be admitted, also, that another cause is often the greed of the parents of the children. They send the children to work in many cases simply to be able to get a little extra money for some sorry luxury.

A more serious cause is often to be found in the poverty of the parents. A widowed mother, the father's small wages, his sickness, or his drunkenness, or his desertion of the family—such causes as these would at first thought seem to justify the sending of the children to the mine or the factory. But would it not be cheaper for the state or city in the long run to support such people, rather than have the children degraded into inmates of poorhouses or prisons in the years to come?

It is often asserted by the opponents of child labor reform that one of the chief causes of children going to work is that they are too dull to keep up in their studies in school; and that it is better they should work than be idlers on the streets. This again seems plausible on first hearing. But unfortunately for the argument, it has been demonstrated by expert investigators that the majority of children who appear dull in school have been found to owe their dullness to the fact that they are underfed at home. Many of them never get any breakfast; and most of them never have anything for any meal but bread and coffee

or tea! Here again, would it not be cheaper for the community in the end to establish free dinners in the public schools, as they are doing in the enlightened countries of Europe?

THE ATTITUDE OF THE CHURCH.

In the face of this enormous evil, what has the Church to say?

She could not well remain silent, and be loyal to her divine Master. His teaching about our relation to children was clear and explicit. "Whoso shall offend one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea." "Suffer the little children to come unto Me, and forbid them not." "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." In the light of these words, what will capitalists, who get their profits out of the wrecking of children, have to say for themselves in the day of judgment? What will any of us have to say, who have not lifted a hand to remedy such an abuse?

That part of the Church to which we belong has indeed spoken out. At the General Convention in Richmond, the following resolution was passed:

WHEREAS, The evil of child labor is apparently on the increase in this Christian country, and it is known that the employment of children in factories, mines, and shops reduces wages to the child's standard, disintegrates the family, deprives the child of his natural rights to a period of training and a time for play, and depreciates the human stock; and

"WHEREAS, We recognize the responsibility of the Church for our ethical as well as our spiritual standard;

"Therefore we call upon employers and parents to use example and influence toward better legislation and better enforcement of the laws for the protection of children, to the end that exploitation of the labor of children shall become impossible in this Christian country."

Our representatives in General Convention have done what they could. They had no authority to do more. But it remains for the rest of us, and especially the laymen of the Church, to obey the Church's commands, and strike a blow for justice to the little ones whom our Lord loves.

Let more Churchmen go into politics; if possible, let them get into their state legislatures. But in every way, as voters, as employers, as legislators, let them work for state legislation: first to limit the hours of child labor, and to prevent the employment of children at night; and ultimately to forbid the employment of any children under fifteen years of age at any time. Above all let us try to arouse a strong public sentiment in favor of the strict enforcement of such laws as we have or as may be passed in the future.

A DECEMBER SUNSET.

O, magical sky, with your swift-changing light,
What artist can picture your soft tints aright;
Or give to the landscape that wonderful hue
Now fading to violet, now deepening to blue?

Those great banks of cloud that are borne along
With the light, gliding movement of rhythmical song,
Till they cover the West with a curtain of gold,
Deftly looped here and there by a long crimson fold;

Or a deep band of purple that changes to gray,
Like a silvery mist on a sapphire bay;
Or the soft pearly light of a delicate shell,
A beauty that holds you entranced by its spell.

For nature has practised for centuries of time,
Till she knows just what colors to choose and combine
In those myriad tints that so wonderfully yield
All the rich glowing hues of the orchard and field.

The green of the spring-time, the autumnal glow,
The soft blush of summer, the glistening snow,
Are reflected again in the clouds as they spread,
In that glorious sunset, magnificent web,

That faintly illumines the fast-growing gloom,
Like the star-light of hope breaking over a tomb;
Then melts in the depths of that limitless space
Where spirit communes with the God of the race.

FELIX CONNOP.

A THOUGHT.

The days of the week are the tunnel,
The Sundays, the light which appears,
As the train emerges from darkness,
And assurance smiles back upon fears.

LARA OPHEIA BLAND.

AN ANCIENT CHURCH.

WANDERING THOUGHTS.

BY H. F. RUSSELL-HOWLAND.

FIVE miles from Oxford, on the great northern coach road, and three miles before you get to Woodstock, about three hundred yards west of the road and screened from it by the old manor house, stands Begbroke church.

At the first look there is nothing to draw special attention; but it is worthy of special attention and many thoughts must arise in connection with it.

When King John had usurped the kingdom, while his brother Richard, he of the lion heart, was away in Palestine, at a time three hundred years before Columbus discovered America, this church was then an old, old church; to all appearances then about the same as now, for there has been in the external part of the church, as well as in the internal, very little change.

When the roof was taken off a few years ago to put a new one on, it was found that no lime had ever been put into the thick walls, which remain laid together as they were put by their Saxon builders.

Being so near to the royal palace at Woodstock, in which town King John at one time held Parliament, we may suppose that some knight or squire or follower made his devotions in this retired, rural church before setting forth on one of the crusades, from which so many never returned.

The farms about the church run from about a hundred to three hundred acres each, and the village has about seven houses in it and as many more scattered about in the parish; a total population of about sixty, the congregation consisting of four or five farmers and their families and the farm laborers and their families.

As there is nothing to support a larger population, and no evidence that there was ever a larger population about there, we may assume that generation after generation of plain farming people have gathered together to worship God in this church; and one cannot pray in such a place without thinking that it must be full of the prayers of those many, many people who have lived their lives about the church and assembled here to put up their petitions.

There are some tall trees around the churchyard and in them a rookery; and Begbroke wood, near the church, was part of King John's royal forest; it has never been deforested and has probably always been a forest.

Not far from the church, in what was then part of the forest, there is a large circular mound that marks the site of the Danish camp, where they remained all winter before they embarked when Alfred was driving them north.

It seems a long way back to King John's time; but we can make a still further step back into the past. When William the Norman landed in England, this church was an old, old church and stood as it stands now. At this time occurred some of the few and slight changes that have been made in the fabric. The Saxons built their churches with low arches between the choir and the nave, making them nearly two separate parts of the church. The Normans liked a high arch, throwing the choir and nave almost into one. At Begbroke the Normans probably raised somewhat the arch between the choir and nave and left a little of their ornamentation; but very slight. Again at the door at the south porch, they put some of their ornamentation on the Saxon stone-work; the work is early Norman, and crude. If one wants to see some very magnificent late Norman, standing much as the builders left it, go into Oxford and three miles down the river to Ifley. The church there has such a wealth of Norman ornamentation that, having seen it, it always remains a pleasure of memory.

There are no graves on the north side of Begbroke church, the people having the tradition that on the north side congregate the evil spirits that are cast out from the church. About forty feet from the south porch stands the village cross with about four steps up to it. It is of ancient date, and only the shaft and base remain.

As Egbert (A. D. 827-839) was the first king of all England, after the termination of the Roman occupation, A. D. 410, and as there is reason to believe that Begbroke church was built about fifty years before his reign, it follows that this church may be said to be contemporary with the kingdom of England.

When Begbroke church was built, and for about eight hundred years thereafter, all of the people of England had one form of worship and were all members of the Church; *not the Church of Rome, but the Church of England*. And, in God's

providence, this church at Begbroke will probably remain standing, as it has stood through so many centuries, until all of the people of England are again worshipping with the one form and ceremony; when dissenters, schismatics, heretics, and all wandering sheep have again been brought back into the fold.

From generation to generation, century following century, the people have gathered here through all the historical and social changes, but with no changes whatever in the fundamental parts of their Church services; the same Baptism, the same Confirmation, the same Communion, the same creeds, the same beliefs. Some slight extraneous changes, as of a man removing his coat, the disuse of incense and the people no longer coming to confession, are, we may be sure, but for a day. The time is, probably, not far distant when the clergy will awake to the fact that God ordered the use of incense and that they can search their Bible, Prayer Book, and Church history in vain for any authority for leaving it off: commanded of God in the Old Testament, mentioned in the New Testament as part of the heavenly worship, and mentioned as part of the services in all of the earliest liturgies that we have; he who earnestly and honestly, without prejudice, seeks to find authority for omitting the use of incense will soon be convinced that none such can be had.

And so, too, the clergy will arouse to the incontrovertible fact that when they were made priests, directly following the Bishop's saying, "Receive ye the Holy Ghost for the office and work of a Priest," follows, as of first importance, the power to forgive sins: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." And the authority to preach is in a separate and following verse, as of lesser importance.

In due time this will come home to the minds and hearts of the clergy, and with it the knowledge that they cannot intelligently forgive a man's sins without knowing what those sins are, by his making confession of them.

The present rector of Begbroke is what is known as "a Low Churchman," and would be much upset if he thought that incense and confession would soon be restored to the services there. He does not even like to have flowers in the church, and when a rustic couple asked to put flowers on the altar at the time of their marriage, he replied, "No, no!"—then he brightened up and said they could put flowers on the font (at the entrance of the church), as that part of the church belonged to the church warden!

The conservative character of a village congregation like that, where usages come down from father to son, is illustrated at Begbroke by the men sitting on one side of the church and the women on the other.

A study of this church and its services impresses you more and more with the fact that there have been no changes in the worship in the Church in England except as it were in an outside garment which may be again put on.

"AS THYSELF."

BY MARIE J. BOIS.

WHAT a tremendous import these two words have when considered in their full meaning, the only meaning which our Lord gave them, but which we, as a rule, minimize to such an extent that none of us would dare to say: "I love my neighbor as myself," for fear it might call forth the sarcastic remark, that we take precious, little thought of our own self.

How clearly did that lesson come home to me this week! With a heart full of sympathy for a friend, I was trying to smooth down some of the difficulties in her path, when, while thus engaged, I unexpectedly discovered that I, too, would soon have to face the same problem. How different it seemed all of a sudden, how much heavier the cross, how much harder to bear!

The startling change set me to thinking. Truly my friend's troubles had *not* left me *indifferent*. I had longed to help her, but what a difference it made to find myself adrift with her on a sea of uncertainty. How easy it is to encourage others when you yourself are standing on firm ground, how much harder if you, too, are in danger of sinking!

"Thou shalt love thy neighbor as thyself." God grant we may learn the height of intercession, the depths of sympathy for our neighbors, which we so easily reach when *we* are in trouble.

NEW CATHEDRAL AT SALINA, KANSAS.

THE beautiful Cathedral of Salina, in Salina, Kansas, was opened January 8th, on the fifth anniversary of the Bishop's consecration and his forty-third birthday.

The first sod was turned April 2, 1906. The Bishop's plan was to consecrate the building at the opening, but a long delay in receiving the furniture upset the calculations, and the consecration is postponed to May, when it will coincide with the annual convocation of the district.

The opening service was at 10:30 o'clock in the forenoon. The congregation was large and evinced a widespread interest on the part of the community in general.

After the Bishop and clergy had assembled for the procession, presentation was made of a crozier, as a testimonial of love and gratitude on the part of the clergy. The staff is of ebonized wood, silver mounted; the crook is of ivory; the pendant bears the Bishop's seal.

The Bishop and clergy having entered in silence, the *Te Deum* was sung by a large mixed choir. The Bishop, at-

Book, it is our duty in a Cathedral church to do this; and so I ask you to fix your heart upon the words that I have taken for my text: "My house shall be called an house of prayer." First of all, we come with the realization that it is God's House; a place set apart for His worship, shortly to be consecrated in His Holy Name, the Altar of which has already been consecrated. I ask you this first day that it is used for holy worship always to observe the silence in which the soul best realizes communion with God; not to use it as a place for meeting one another but for meeting God. I ask that from the first you will respect this place as God's house and a House of Prayer.

From to-day forth, God willing, there never shall be a day when the Holy Eucharist is not celebrated in this building; no day without the holy worship ordained by God Himself. In a church for all the people it is to be expected that worship shall be rendered with as much dignity as possible, and yet with simplicity, and this will be our aim in the service here. Here also, all who care to do so can find all the privileges of the Catholic Church, all its means of grace, all the Sacraments; not two Sacraments only, but *all* the Sacraments.

GIFTS AND MEMORIALS.

Mrs. H. G. Batterson of Philadelphia gave the building, the altar, and the clergy and choir stalls. On the west wall of the nave



THE CATHEDRAL, SALINA, KANSAS.

tended by his chaplain, the Rev. George B. Kinkead 3d, then proceeded to the altar and blessed it, afterward blessing in order all the ornaments and instruments associated with the worship of the altar. At the conclusion of the benedictions he preached and celebrated the Holy Communion, assisted by his chaplain as deacon, Canon Belsey as epistoler, and the Dean as gospeller.

The Bishop's chaplain served as master of ceremonies. The offering was for general missions.

THE SERMON.

In his sermon, Bishop Griswold said, in part:

Here, as you have seen, is the Bishop's seat or throne, from which he must rule, and here are the stalls for the clergy of the diocese. We must bear in our minds this fact, that this building, reared first of all for the worship of God, is not merely for the use of the people in the District of Salina who belong to our own community, but for the use of the whole community, and for the absolute use of all those who seek to find rest for their souls and to lift their hearts in prayer to Almighty God to pardon their sins. It is more than that, it is the center of unity for the whole of our district, or diocese. It belongs to the whole of the Church within the missionary district of Salina—which we hope will some time grow to be the diocese of Salina. It does not belong to the Bishop, or the Dean, or the Chapter, or the congregation, but to the whole of our district, and that is the reason why we provide a particular place for each of the priests within the limits of our jurisdiction—to signify that there is here a place for all in our district to worship God.

And furthermore, while in ordinary parish churches it may not be always possible to carry out the full ideal of the American Prayer

is placed a bronze tablet bearing the inscription: "With the condition that the seats shall be forever free and unassigned, this Cathedral Church is build to the glory of God for the use of His people. In loving memory of Herman Griswold Batterson, Priest. March 9, A. D. 1903. Of your charity pray for his soul. God grant him the light of His presence and the everlasting peace of His Heavenly Kingdom."

Mrs. Batterson has also given a pipe organ, which is not yet built.

The chime of eleven bells, a remarkably fine one, was given by Mrs. A. M. Clafin of Salina, as a memorial of her husband.

The pulpit is a memorial to the first Bishop of Kansas, the Rt. Rev. Thomas H. Vail; the lectern of the second Bishop, the Rt. Rev. Elisha S. Thomas. Both are of dark oak richly carved, and were given by the people of the district.

The Bishop's throne is the gift of a friend of the Bishop's, whose name is not given. It is surmounted by a massive canopy, elaborately carved.

The Dean's stall was given by former parishioners and has the inscription: "To the glory of God and in loving memory of Leslie Pell Clark. February 26, 1853, April 7, 1904. Blessed is the man whose strength is in Thee, in whose heart are the highways of Heaven."

The altar rail was given by the men of the Cathedral parish. The altar cross, which is very costly and beautiful, the candlesticks, and other furniture of the altar, are from former parishioners of the Bishop in Hudson, N. Y. The altar linen was presented by the All Saints' Sisters of Baltimore. The processional cross is Mrs. Batterson's gift.

The building is seated with Cathedral chairs. All the furniture is in harmony and is of a character well-suited to the majestic lines of the edifice. The effect of dignity and repose is sustained throughout.

CHRIST CATHEDRAL, DISTRICT OF SALINA.

On Tuesday afternoon, the 29th of May, 1906, the cornerstone of Christ Cathedral was laid by the Bishop of Salina in the presence of a large number of the clergy and laity.

The building progressed rapidly and successfully; and since its completion last summer a fine chime of bells has been hung, and the interior has been furnished with a handsome stone altar, reredos, oak choir stalls, and other furniture.

The building stands on a fine piece of ground measuring 204x200 feet, extending from 8th to 9th Streets, between Iron and Walnut Avenues. It is cruciform in plan, with a choir, nave, transepts, and choir aisles, and a fine tower over the crossing of nave and transepts, supported on four great arches.

The outside dimensions are as follows:

Width of choir, nave, and transepts, each 32 feet.

Width of choir aisles, each 19 feet, 2 inches.

Length of choir, 50 feet.

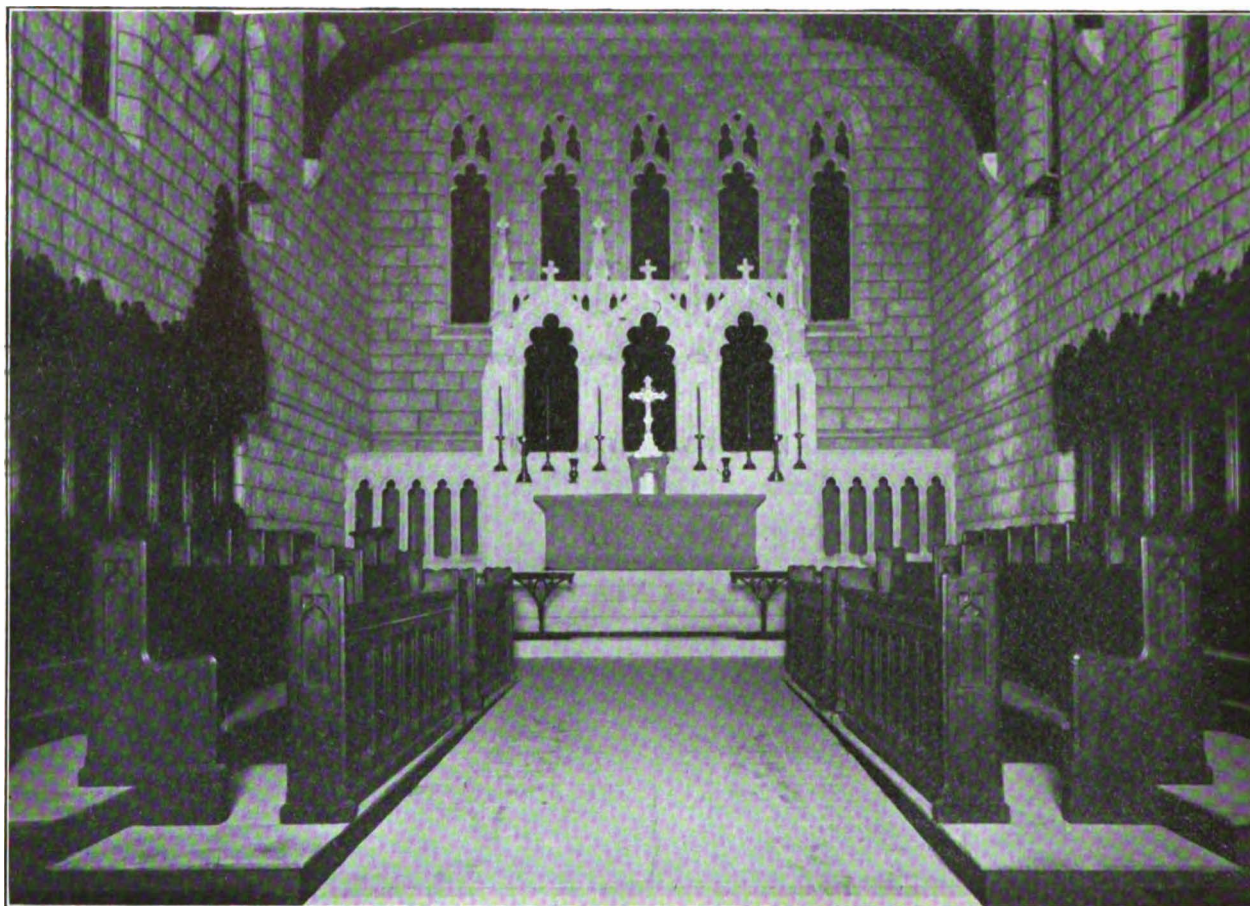
The Cathedral walls are entirely of stone and show the stone face within and without. The facing stone is from Cottonwood Falls, laid in courses with natural split faces, and the dressed stone is from Silverdale quarries with the exception of the door sills and steps, which are of Lyon County stone.

The floors of choir and sanctuary are handsomely tiled and the nave and other parts of the building are paved with cement.

The altar, steps, and altar pace are of Phœnix marble and the reredos and altar screen of Silverdale stone, all richly carved. The choir stalls and other furniture are of quartered oak of handsome design.

The building is simple and unpretentious, with very little moulded work or carving—except the altar and reredos—and its effect of dignified repose is due to its massive construction and the proportion and grouping of its parts. The stone facing is of a beautiful, soft, creamy white color, showing the natural split or "pitched" faces without tooling; while the sills, arches, and other cut stone are of a slightly gray tone, and finely dressed. The combination is most pleasing, and shows up beautifully against the green background of the thick growing foliage.

Messrs. Charles M. Burns and Henry A. Macomb of Philadelphia



THE SANCTUARY, SALINA CATHEDRAL.

Length of nave (including crossing), 58 feet.

Length of transepts (beyond nave), each 20 feet.

Length of choir aisles, each 44 feet.

A porch of narthex extends across the end of the nave, from which it projects 11 feet, making the extreme length of the building 119 feet. The extreme width across transepts is 41 feet.

The principal entrance is from Eighth Street through the porch at end of nave; and there is also an entrance door in the end of each transept and choir aisle.

Through the choir aisles, next to the walls of choir, extends a passage-way which passes across the end of the choir back of the altar screen, forming a complete ambulatory, with entrances from both transepts. From this passage-way doors open into both sides of the choir between the stalls and altar rails, and also into the various rooms which occupy the remainder of the choir aisles—the Bishop's room, choir vestry, and toilet on the south, and the chapter room, vestment room, and sexton's room on the north. From the sexton's room a stair descends to the cellar beneath the choir, containing the steam heating apparatus.

The floor of the sanctuary is one step above the choir floor, which is two steps above the pavement of the nave.

The organ is placed in a chamber 11 feet above the nave pavement at the angle of choir and north transept, opening into both by large arches.

A chime of 11 bells is hung in the tower belfry, which is approached by a turret stair in the angle of the nave and south transept. The largest bell (Ab) weighs 2,550 pounds and the smallest (F) 350 pounds, the total weight being 11,180 pounds.

are the architects, and Messrs. Cuthbert and Sargent of Topeka, the builders.

The building is a memorial to the late Rev. H. G. Batterson, the entire expense being defrayed by his widow.

FOR THE LOVING child of God, death is the *going home* to the Eternal Father, the ending of warfare, the removing of temptation, the ceasing of failure. No more unfaithfulness, no more miserable weakness, no more grieving God. The solemnity and awfulness of death make the loving servants of God very careful in their preparation for it; but they do not destroy the desire of being with God, which can only be attained through death. Therefore death must be regarded as the Gate of Life. It is the opening of the door into Judgment, therefore it must be prepared for with all earnestness. But the thought of death ought not to *oversadden us*, for it has a very bright side. A true servant of God has looked forward to the meeting with God, and has prepared; he has realized his own need for repentance, and has repented—*does* repent—with a growing, deepening sorrow; he has searched out his sins, he has taken them to the Foot of the Cross, and has left them there. The thought of God's love in Christ brightens all to him, he awaits humbly and trustingly the call *home*.—*Canon Williams*.

"CHRIST takes no more delight to dwell in a sad heart than we in a dark house. We do not entertain our friends in a dark room. Therefore let in the light, or thy sweet Saviour will be gone."—*ScL*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT—*Life and Teaching of our Lord Jesus Christ*
BY THE REV. ELMER E. LOFSTROM

HIS BAPTISM.

FOR THE THIRD SUNDAY AFTER THE EPIPHANY.

Catechism: Fourth Commandment. Text: St. Luke 3:22.
Scripture: St. Matt. 3:1-17.

WE have been studying the childhood and private life of our Lord in Nazareth. That private life came to an end with His baptism by St. John. How came He to leave Nazareth to present Himself at the Jordan fords?

He was about thirty years of age: surely He had before this been thinking long thoughts as to His own future as well as the future of His people. At His baptism and the Temptation which followed it, He must have considered carefully the future and made up His mind fully in regard to it. That was the significance of the Temptation as we shall see. But there can be no doubt that there had been thoughts of a similar kind before He left home. He must always have understood His mission and His Messiahship.

The fame of the Baptist's work was widespread. It had reached Jesus also. He recognized that the Baptist's work was of God, for he was preaching what was needed. The Jews as a nation looked for the Messiah. They were eagerly anxious for Him to come. But their idea of His work and mission was at utter variance with the need. They looked for a political leader; one who would set up a new government, free from the Roman yoke, and establish a brilliant court. They looked for Him to be at the same time a righteous King, and One who would bring freedom from oppression and wrong. Jesus must have seen that the trouble was more deep-seated than that. He saw that the deliverance needed was not an official one, but a real one, involving a new idea of obedience to God's will, and a new revelation of God's will.

Jesus recognized that the Baptist's work was of the true kind. He was also aware that He Himself must take up that work and carry it on. The real work of deliverance had begun. Jesus came to the Baptist. Recognizing that this strange prophet was doing the work of God, He felt that it became Him to give the help and endorsement of His submission, along with others, to this baptism.

We have said this much because it needs to be thought of to understand rightly what took place when He came. The Baptist protested against administering the baptism of repentance to our Lord. He says later that he did not know that Jesus was the Messiah until after the giving of the sign from heaven at His baptism (St. John 1:33). He was evidently judging therefore of His own private and personal need. He bore his witness that Jesus did not need what everyone else needed. He, who was not afraid to rebuke any sinful man, felt that he himself ought the rather to be baptized by this Man. Jesus in His answer publicly admits that He did not need it. *He had no consciousness of sin.* Yet He declares that it is the present duty for Him to submit. He did not need it for Himself, yet He insists on being baptized.

This is an important thing to bring out here. Jesus, by submitting to this baptism, took His place as a true Member of the human race which needed this baptism. It is our duty to give active help to, and to identify ourselves with, any movement which will help God's will the better to be carried out, even though we ourselves as individuals do not need such help. The Church as the Kingdom of God, divinely founded, calls all men to come into it. There is no one who can be excused from giving the help that he alone can give.

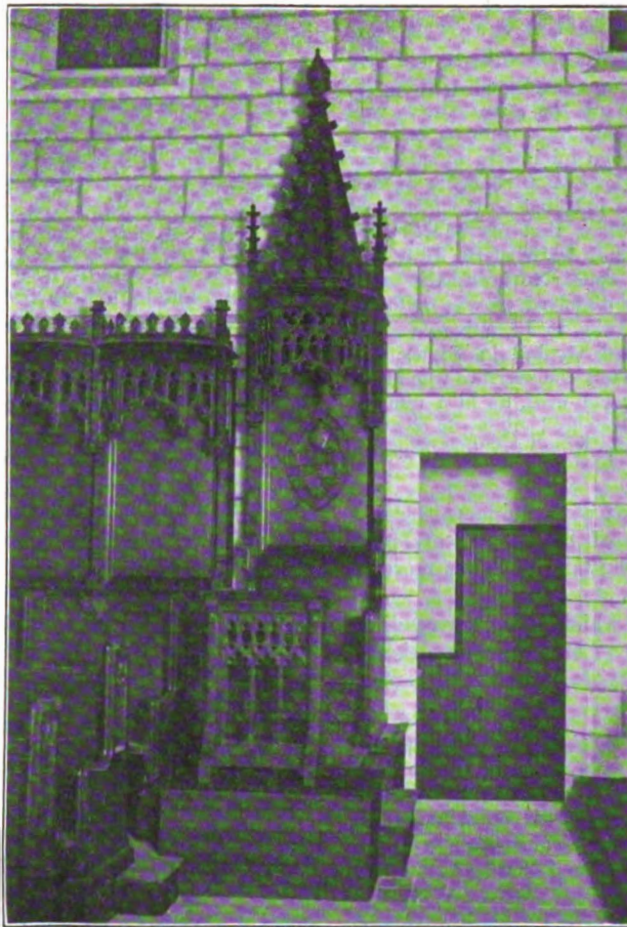
From another point of view, this submission to baptism by Jesus shows that He, sinless as He was, felt Himself responsible for the sins of humanity. He was too sincere to do anything as an empty form. He was so truly a member of the human race that He would take upon Himself every burden and every duty which belonged to the members of that race who were obedient to God. This explains why He felt it to be His duty to be baptized. He was not an individual separable from humanity—He was not a Being half way between God and man. He was Man, and what belonged to humanity became a concern of His own for which He was responsible. He thus identified Himself completely with humanity. "There was no way of separating His humanity from the humanity of others any more than a drop of water in the ocean can dare call itself an individual in the myriad waters of the sea. So it became Him 'to fulfill all righteousness' " (Slattery, *The Master of the World*).

At first glance this may seem to be something so peculiar to His own unique position as to have no analogous duty in our own lives, but it is only a superficial view that so regards it. In our own day we are beginning to understand this very truth which is given concrete shape in the fact that the sinless Jesus was baptized with the baptism of repentance. No man liveth unto himself. We cannot live our lives as though we were individuals isolated from the rest of humanity. We are all responsible for the sins of our fellow men, as we are also helped and blessed by the victories won by our neighbors. Our duty is not all done when we have set in order our own lives. The sin and sorrow, the crime and ignorance about us, is in some measure our own. We are in some sense responsible for it. The fact of its existence brings to us a real duty.

The salvation brought by Christ and His Church concerns all humanity, and cannot be satisfied to touch only individuals.

After His baptism, Jesus prayed, St. Luke tells us (3:21). It was then that the heavens opened, the Holy Spirit came down, the Voice was heard. The first act of obedience led to a multitude of duties opening out from it. No more private life for Him after that. The past, and this last act, were approved by His heavenly Father. The Holy Spirit came upon Him as He stood there praying. In the power of that Spirit He lived His life of holiness and wrought His deeds of power. "Christ" means the "Anointed One." From henceforth He was revealed to mankind as Jesus *Christ* in a fuller sense than He had been.

Now it is as Christ that He became the head of the new Kingdom. His life is more than an example because of this fact. He is the head of the new humanity. It is the characteristic of that humanity that they have poured upon them the same Spirit which He received. When Jesus ascended, the Spirit descended and is still here. The Spirit with which He was anointed now anoints us. That anointing gives us, as we are able to receive it, something of the same powers and the same duties as were His. What He began, He has left for us to finish with the help of the anointing Spirit.



BISHOP'S THRONE, SALINA CATHEDRAL.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE VALEDICTORY OF MGR. LACROIX.

To the Editor of *The Living Church*:

I HAVE just received from France the letter of Mgr. Lacroix, late Bishop of Tarentaise, to the clergy and faithful of his diocese, notifying them of his resignation of his see. There is a pathos in it which appeals to me; the pathos of a man who is weary of endeavoring to reconcile his duty to his Master and his duty as Bishop to save his diocese from ruin. A faithful Frenchman, he endeavored to devise some means of taking advantage of the Law of Separation of 1905.

Listen to his words:

"You will bear me witness, my very dear brothers, and you above all, my dear messieurs, that I have neglected nothing to cause this devastating storm to die out at the gate of our well beloved Tarentaise. All that could be done by a human being, I believe I have tried; I have not recoiled from initiatives which many believed daring, in order to save our religious establishments as well as the pious foundations for which we are indebted to the faith and generosity of our ancestors. Alas, you know that my efforts have been unavailing! In deference to the formal desire of the Holy See, and in order to do nothing which would appear to break the unity of action adopted by the episcopate, I have dissolved, as was my duty, that Society of Saint Sigismond which was to be our sole sheet anchor, and which from the first day had aroused in France and abroad such warm sympathy; but immediately the sacrifice was made, catastrophes are produced, carrying away pell-mell, as in a tempest of death, bishopric, seminaries, revenue, beneficed cures—in a word, all that we have been accustomed to regard as the indispensable organs of Catholic life in this diocese."

So, weary of the struggle, worn out with sadness at seeing all his efforts negated by the Curia of Rome, sick at heart, he retires to a studious life, yielding the task to hands more in sympathy with the papal court.

There is another part of his letter which is worthy reading, both because the advice is good for us of the American clergy, and also because it acknowledges the failure of Ultramontanism in France:

"Let me say to you, I who know you well and who speak to you already with the disinterestedness of one who will soon be no more your head, let me say with the most intense conviction, if not with eloquence, that the return of those times reputed more happy, in which the priest exercised a kind of pious dictatorship over his flock, or in which these had a blind faith in his words, must no longer be hoped for. Those days are ended, and it is probable that they will never be seen again, at least in France. After the upheaval in which we have assisted, of which the end is not yet, it is no longer solely by way of authority that the priest can or must convey his instruction. A radical change has been produced in the intellectual habits of our contemporaries; they wish no longer to be treated as infants, but as men. Moreover, following the profound words of the philosopher of Bonald, one leads infants by reason of authority, but men let themselves be led only by the authority of reason. Therefore, it will be necessary that the priest in his character as minister of God unite, in the future, the prestige and superiority which a good education gives, to a solid intellectual culture, and also to that loyalty of character which is to-day prized as the first of social virtues. After all, it is by you alone that the faithful know the religion of Christ. It is through your person, however insignificant it may be, it is through your words and your acts, that the greatest religious truths become clear to them; act then in such a manner that when they hear you speak, when they see your actions, they will have an exalted idea of the God you represent, of the Church of which you are ministers."

"After very many years, after a century and a half perhaps, and in expiation of errors and former faults, the clergy of France are considered in their own country as a group of pariahs, as a caste apart, shut up against all progress, against all light coming from without, hostile in principle to all the aspiration of their contemporaries. Let us say the word very clearly: the clergy are not popular, and it is from this unpopularity, carefully encouraged and exaggerated by design of the enemies of Christianity, that is due their having been dislodged from most of their positions, and their having suffered so many defeats."

"Between the bulk of the nation and us, men of the Church,

exists a formidable misunderstanding, disquieting indeed, because it puts in peril the destinies of the country."

"Go then to those who by their knowledge, by their place in society, their occupations are the directing elite of the fatherland. Under pretext of saving for the people all the resources of the apostolate, we have perhaps too much neglected those men who are the masters of opinion and who exercise a preponderating influence in the political order as well as in the intellectual. Prove to them, by your own example, that Catholicism intelligently understood is the enemy of no science, of no progress, that the teaching of the Christ favors, on the contrary, the free and harmonious expression of all that is great, noble, and beautiful in human nature."

Against all this Rome utters its *non possumus*, and condemns indiscriminately all endeavors on the part of its clergy to think in modern thought. There is much in the words of Mgr. Lacroix that applies to many of us of the Catholic party.

Bloomfield, N. J.

H. P. SCRATCHLEY.

THE SO-CALLED "OPEN PULPIT."

To the Editor of *The Living Church*:

AS you have given notice that the discussion of the so-called "Open Pulpit" matter is soon to close, I beg to offer the following, as pertinent to the question.

Is it not too easily taken for granted by the advocates of the amended canon on lay-preaching, that the crying evil of modern Christianity is its lack of external unity? I believe such is not the case. Rather it seems to me, the sin which so easily besets professedly Christian men and women to-day is indifference to any religious principle at all, and laxity and want of conviction regarding religious obligation. To our easy-going Christianity—"nothing whatever matters."

It is, I think, in view of the prevalence of such a spirit that the amended canon is to be deprecated. After all is said, it is a concession to ease and indifference, it is an attempt to reach by a short and easy road something that may only be attained through sacrifice and suffering. Schism is and always has been held by the Christian Church to be sin, and there is only one cure for that—suffering.

On all sides there is to be seen a growing indifference to religion. This is an admitted fact which no one disputes, and whatever be the other causes, one most potent cause is the utter lack of conviction of the existence anywhere of positive and definite truth—truth as absolutely contradictory of error as light is of darkness. Men and women are everywhere playing and toying with the great mysteries of religion as though there were no facts back of them. Protestantism, according to one who is recognized as somewhat of an authority, Dr. Newman Smyth, is a failure. And why? Simply because it means "Go as you please, and when it don't please you, don't go." It is worse than folly to expect men to rise to higher conceptions of Christian unity who are utterly indifferent to lower ideals. The man who is indifferent and lacking in the spirit of loyalty to the Church as a mere human society is not likely to be troubled about any higher ideals of the Kingdom of God. And this is the case with many. Protestantism is a failure because its professed adherents have become totally indifferent to its principles. They no longer stand by the truths for which it has stood in the past. So too with ourselves. We have few who are not more or less infected with this easy spirit of indifference to what the Church is, in her corporate capacity. They are loose in their adherence to it merely in the aspect of a human society. Her rules, her order, those things which constitute her corporate life and upon which her very existence depends, they feel at liberty to set aside as non-essentials whenever they please. The Church does not grow, much less religion, because her people have lost their faith in her and their love for her. They have no enthusiasm, no interest in her growth and prosperity. It is of course true that men need to be inspired by the thought of the Church as the Church of Christ, the Church of the living God, in order to reach their true destiny; at the same time those who fail to realize their responsibilities as members of a human society and to respond to its obligations will never rise to any higher level of Christian unity.

These are facts which no sentiment can alter, no feelings can change, no so-called charity can banish from a real world. It is idle to blink the fact that the Church's unity was broken at a certain time and place by certain people for reasons good or bad. It is no less a fact that the Church of Christ did not then and there perish. It still exists and it exists for the reason given by its Founder: "Ye shall be witnesses of Me." The Church in her corporate capacity was set to be a witness. The

charge was given to a certain set of men: "Go, teach all nations." By apostolic authority the Church was and is and ever shall be "the pillar and ground of the Truth." The gift of the Spirit, who is the Guide unto all truth, was not given to individual believers but to a definite body in its organic capacity. It is the surrender of these things that are at stake in this question of admitting to the Church's pulpits men who are representatives of Christian bodies which have wilfully violated the unity of Christ's Church and who are known to be teachers of a faith that is either mutilated or deformed by noxious growths of human speculation and opinion.

This is the issue, and let it be made sharp and clear. Shall the Church surrender the commission of her Lord to be a witness and to teach the Truth? We may not forget the admonition to St. Peter, Feed My lambs, Tend My sheep. It is no less than the word of Christ Himself to His shepherds that they are to feed the sheep and to guard and protect them from harm. True shepherding involves beating off the wolves which scatter the sheep and so destroy the flock. It is in line with this admonition that the Church binds her chief shepherds with an oath "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon and encourage others to do the same." So, too, she binds her priests with an oath "to give faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as this Church hath received the same according to the commandments of God." Likewise she binds the deacon with an oath to frame and fashion his life and the lives of his family according to the Doctrine of Christ. The commission to preach is given to both deacon and priest, with *authority*, not as of any inherent right. In the *regular* and *ordered* life of the Church there is no room for the distinction made between the priestly and prophetic office, one of which requires a commission which the other does not require.

One thing should be kept clearly in mind. The issue here is not whether the Church might not benefit by the learning and the piety of Christian men outside her. Perhaps she might, perhaps she might not. The issue is simply whether, with the divine commission ringing in her ears to teach, to feed, and to tend the flock of Christ; having bound her own representatives with an oath to banish strange doctrine and to keep the faith, she can, without proving faithless to her charge, officially sanction representatives of organizations *known not to hold nor keep the faith*, to enter her pulpits and speak to her people. It is idle to say that they speak only in the capacity of individual Christian men, or that an address is not a sermon; this is to palter and trifle. Will those ministers of outside Christian bodies for a moment admit the surrender of their official capacity? Will they disown their official relation before speaking? Is there any possible guarantee that they will not set forth strange doctrine? Will not the average man infer, nay, will not the Church's own children be led to understand, that here notice is given that she has surrendered her faith—that her order and constitution is divine?

Finally, we say: "*Cui bono?*" To what purpose will it all be? It is neither piety or preaching that saves. Granted the edification of listening to earnest, able men: what is that to the loss inflicted upon faith and conscience by the proclamation to the world that the Church has lost faith in her divine mission to save men, not by human agency but by divine grace; that she counts it a myth and legend that there is any vital connection between Jesus Christ and the Church in the world to-day; that she has surrendered her conviction that there is some definite, absolute truth to preach and teach, and that she has practically relegated religion to the realm of fancy and imagination? Thus the real issue presented is, after all, nothing less than faith in Christianity as a fact of history. The issue is that of faith *vs.* unbelief. The chief difficulty is that the real issue is beclouded, as it almost invariably is, by Satan's shrouding himself in an angel's garb of light. Sentiment and false notions of charity must not be allowed to take the place of sound sense and reason. The piety, the learning existing among those outside the Church, does not logically prove the Church's claims false. The Church to-day, as the Jewish Church of old, may be far below the ideal, but it is none the less the Church of God. Our Lord with all his denunciations of prevailing wickedness in the Jewish Church, never so much as hinted at its not being the Church of God. It was not the outward form that He censured nor the claims of the Jews to be God's people, but the lack of a proper spirit to animate the

form. Our Lord Himself is authority for the statement that "Salvation is of the Jews."

Unbelief is at present bent on banishing Christianity from the realm of fact and history. Skeptical criticism has undermined a faith which is built upon the Protestant maxim of "The Bible, and the Bible only," and which ignores the facts of history. The claims of papal absolutism have been shattered by the light of history, and a faith built upon the basis of mere authority is no longer possible. At such a time it is indeed sad that our own branch of the Church, which is able to offer men a "reasonable, religious, and holy hope," and a faith resting upon the firm basis of reason and the facts of history, should have committed herself to the position which is practically a surrender of the conviction that the Church of Christ is a fact *in history*, and her doctrine nothing but the logical expression of the facts of history. This at heart is the crux of the "open pulpit" question, this is the reason why it is no question to be lightly handled. The issue is grave, solemn, momentous; for at bottom it is the issue between faith and unbelief.

ALBAN RICHEY.

To the Editor of The Living Church:

ARE we not attaching too much importance to the doings of the General Convention? After all, it is not the Church, and its findings on any question depend for validity upon the consent of the Church. Those of us who have experience of many trials and many so-called crises, have come to think, I venture to say, very composedly of the actions of that body which meets triennially and takes into consideration the various questions brought before it. These actions seem to us to be too often the result of considerations of expediency, of temporary panic, or of bankers' influence.

The life of the Church, nourished by sacraments, and manifesting itself in works of devotion, goes on in spite of conventions, and the truth will surely win if we are patient and faithful.

Worse times have been upon us than the present, which seem to trouble so many. One remembers the great battles of 1871 and 1874. It was in the Convention of 1874 that the climax of the ritual controversy was reached; and the arch-enemy succeeded in getting passed the famous Ritual canon. It is doubtful if that canon had the slightest effect in staying the onward movement for decency, devotion, or beauty in divine service. The Church went on its way. The movement grew and flourished beyond our most sanguine expectations; and in 1904 we saw the repeal of the canon on the motion of one who, thirty years before, was one of the most strenuous opponents of the cause in which we were enlisted.

Strangely enough the argument for its repeal was exactly that which we used at the time of its passage as justification for regarding it as without real validity; namely, that it was unconstitutional as dealing by canon with the rubrics of the Book of Common Prayer.

The "open pulpit" amendment to Canon 19, while causing distress to many by introducing a foreign element into our teaching system, will be found, I venture to think, likewise unconstitutional because it goes in the teeth of the Ordinal and all those regulations which guard the sanctuary from the intrusion of aliens.

Like the canon of 1874, it places discretionary power in the hands of the Bishops, each in his own diocese. We shall hope that our Bishops will see that neither they, nor the Church, can gain anything by availing themselves of a provision which, as it is now widely interpreted, insults all feelings of loyalty to the old faith and to the traditions, as this Church has received them. Time will tell. In the meantime let us possess our souls in patience, and be ready to bear our testimony as occasion offers.

Is it not strange that the canons of the General Convention are never notified to us by competent authority? Certainly the Ordinary of the diocese is the one person to whom we should always look for proper information regarding such matters.

Respectfully yours,

Newark, January 6, 1908.

J. S. MILLER.

To the Editor of The Living Church:

YOU claim there is no "Open Pulpit," and in your own columns you give instances in which there are "open pulpits." As long as a single instance can be brought forward of an "open pulpit" in which the rector is not disciplined with

the same publicity with which the offence was committed, so long is there an open "pulpit."

Practice goes further than theory.

In your review will you kindly state definitely what the canon under consideration does allow, and how a Bishop or a priest who goes further than what it allows may be disciplined?

With halls galore in every city and small town, I cannot see why any canon should have been adopted which would permit the house dedicated to the worship of God and in which the Blessed Sacrament is celebrated to be turned into a public meeting place for addresses from godly or ungodly persons, provided only they pose as "Christian men."

Respectfully,

New Orleans, Jan. 4, 1908. HENRY P. REUNCH.

[CONDENSED.]

To the Editor of *The Living Church*:

FOR nearly twenty years I have been a constant reader of THE LIVING CHURCH, consequently in touch during those many years with the life, thought, and activity of the American Catholic Church.

As far as memory serves me, I have always been in accord with THE LIVING CHURCH; but now cannot accept its extremely optimistic view taken of the so-called "open pulpit."

It was with a heavy heart and serious misgivings I read of the addition to Canon 19, "Of persons not ministers in this Church officiating in any congregation thereof." My worst fears have been realized when I read of the attitude taken by certain Bishops of our Church relative to this question.

I submit this unnecessary addition to Canon 19 is "a sop to Cerberus," a stumbling block to the weaker brethren. General Convention, 1907, will be known in history—in the ages to come—as "The Open Pulpit Convention." Instead of strengthening the present day Latitudinarianism by uncalled for concessions, Convention should have done the opposite, and not caused grief and sorrow of heart to loyal Churchmen and Churchwomen. If it was deemed necessary (?) to admit into our churches lay talent to give addresses on special occasions, might I ask was not such lay talent to be found within her fold without inserting the thin edge of the wedge for the happiness of Latitudinarians?

Catholic Churchmen, I submit, cannot under existing circumstances, "let the matter drop," but by earnest, fervent prayer to our Heavenly Father for His help, guidance, assistance in season and out of season, coupled with the dissemination of true knowledge relative to our dear Church—her doctrines and teachings—resting not night nor day until, I submit, this unconstitutional, unnecessary accretion to Canon 19 be abrogated by the next General Convention.

Brother Churchmen, let us be up and doing and cast out this plague which has fallen on our dear old mother Church.

Faithfully yours,

St. Mark's, Denver, Colo. FRED FULLER.
January 4, 1908.

[CONDENSED.]

To the Editor of *The Living Church*:

IN the view of a layman, our Church council was evidently impressed it was wise and opportune to express canonically a little of the mind of a majority of the adherents of this American Church toward other communions. The proposition that passed the House of Deputies was enabling as well as restrictive. That proposed by the Bishops is the same, only less hearty in expression. The House concurred because adjournment of the council was near at hand.

If this amendment to Canon 19 is immoral or merely an impulsive whim of men, it will fail. There are many who believe it to be of God, and, if happily so, those opposed will sooner or later have to yield. That the amendment would offend the exclusive, the timid, the South Carolina sexton, the hierarchical arrogant, and all of inhospitable disposition, was to be expected. Moreover, many of those to whom the irenicism is supposed to be offered will rise up and denounce it, saying, We have no need of your offices.

Let us reflect a moment. This Catholic Church with all its magistracy and wealth of devotion stands, after eighteen centuries of lineage, tenth among Christian bodies in this country. In common parlance, it is spoken of as roomy, speculative, exclusive, aristocratic, fashionable, wealthy, etc. Few indeed seem to realize it stands, or is intended to stand, as a

direct, imperishable representative of Apostolic Christianity and order instituted with the certitude of Christ Himself. We must all be judged by what we accomplish. May not we of the rank and file reasonably conclude that God has directed this council to "go forward," to take a first step toward uniting His believers in this land? All practical men know that if men are to be gained, they must be searched after and walked with and talked with. They cannot be gained, in numbers, in any other way. It is hard for many of us to speak first to a stranger, but in doing so, how often do we find not only a kindred but a helping mind.

This movement in our Church seems to have so much of God's spirit, it is difficult to imagine how it can ever be repressed or repealed. We may naturally expect it to be amplified at Cincinnati.

Those *practically* familiar with the denominations easily see how they are unconsciously growing into the ways of the Catholic Church, in public confessionals of Creeds, Canticles, and Glorias, Psalter readings, vestments, liberal extracting of phrases from the Prayer Book, liturgical pamphlets, decorative Church symbols, etc. Thirty years ago, there was none of this. Do any undervalue these discursive imitations?

A few weeks ago assembled at dinner in Philadelphia, 500 clean-cut Church laymen representing the flower of the denominations, Baptist, Methodist, Lutheran, Presbyterians, and some members of our Church Club. Five of their most noted lay speakers spoke well. When many were getting ready to go home, Mr. Francis A. Lewis was called on to speak for the Episcopal Church. Anyone knows how difficult it is to stop an audience when it wants to go home. He stopped them in a few sentences and made such a ringing speech representing the Christian thought prevailing among virile, intelligent men in this Church, that over and again have men who have rarely been inside an Episcopal church spoken in wonder and praise of his noble, appealing speech. It is safe to say that speech will do more good for our cause in Philadelphia than any public utterance made heretofore. It is because men heard it. They saw the heart in it and that is the only thing that will attract men.

Philadelphia, January 10, 1908. WILLIAM E. WATERS.

A CORRECTION.

To the Editor of *The Living Church*:

IT is ordinarily not in good taste to refer to one's own reviews, but I feel I must correct an impression which a misprint in my notice of *The Lord of Glory* may give to some of your readers. I did not say, "The entire Christian community from the very first . . . is sure to have believed that Jesus Christ is God." Such a statement would be only my own *ipse dixit*, and being merely rhetorical would amount to nothing. I said, "The entire Christian community from the very first . . . is seen to have believed that Jesus Christ is God." My words had reference to the evidence which Dr. Warfield has so admirably brought together from the New Testament; and which, if impartially examined, I felt must inevitably bring home to others this vital conclusion.

STUART L. TYSON.

KING CHARLES, MARTYR.

To the Editor of *The Living Church*:

AS January 30th draws near, the recent article in Vernon Staley's *Liturgical Studies* on the revival of the proper services for the martyrdom of King Charles is well worth reading by thoughtful Churchmen who love their mother and have risen above the bitterness of narrow, partisan prejudice. The Church of England has allowed the right of canonization to remain unused since the Reformation (unwisely, it may be) except in this single instance; but it is plain matter of fact that she did set apart that day for the commemoration of one whom she officially styled "martyr," and that in so doing she recognized how he saved her life, under God, by consenting to lay down his own. Does anyone doubt it? Then let him read the chapter in Hutton's *Bampton Lectures* on "The English Saints," if he wishes a recent authority.

In a day like our own, when weak brethren are tempted to give away the glorious inheritance he preserved for us by treaties with separatists, and other brethren as weak are in peril of forgetting that blessed liberty wherewith Christ hath made us free in their desire for a visible Over-lord and Despot in the Kingdom of God, it is doubly wholesome to honor "our own, our royal saint," who met his death at the hands of sectaries sooner than abandon the Catholic and Apostolic con-

stitution of the Church of England, but who yet knew how to resist, under blessed William Laud's guidance, the seductive blandishments of Italian prelates eager to bring England once more into that bondage against which *Magna Charta* bears perpetual witness. I shall be glad to furnish any of my brethren with the ancient "proper" for King Charles' day, which I have observed ever since I have been in orders.

28 Brimmer St., Boston. WILLIAM HARMAN VAN ALLEN.
Anniversary of the Martyrdom of Archbishop Laud.

**FRENCH OLD CATHOLIC COMMENT ON
ROMAN DECREE CONCERNING
MARRIAGE.**

To the Editor of The Living Church:

LE CATHOLIQUE FRANCAIS, the monthly organ of the French Old Catholics in communion with Utrecht, is published at 68 Rue de la Colonie, Paris, under the editorship of M. G. Volet, at a foreign subscription rate of 6 francs. In its December number, just received, I find an editorial note on the recent papal decree concerning marriage, which may interest some of your readers, in view of recent correspondence you have published on the same subject. I subjoin a translation:

"After Easter, 1908, Roman Catholics of all lands will be required, according to the Tridentine decree, to be married by their own pastors, under penalty of nullity. Hitherto this ecclesiastical legislation has not been enforced in countries where the Council of Trent has not been promulgated, and Rome has regarded as legitimate, in such countries, a marriage contracted by a Roman Catholic with a person of another Christian communion. The recent decree of Pius X. changes all that, as we have just said. We remark that such a question is a question not of discipline but of dogma and morals, which are immutable and cannot be changed even by a general council. Such a council can only maintain dogma and morals when attacked, but has no right whatever to change them. All the more, then, the Council of Trent, which is only a Western council, could not abrogate the natural law of marriage; it could only legislate on the discipline concerning the Sacrament. But the Sacrament and legitimate marriage are not the same thing."

I may add that the Church of St. Denis is at 96 Boulevard Auguste Blanqui, Paris; and that there is sung Mass there every Sunday at 10 A. M., with an instruction; and vespers, with a sermon, at 3 P. M. On week-days, Mass is said at 9 A. M. Wednesdays and Fridays, Lauds and Prime daily at 8:30 A. M.; Vespers and Compline at 6 P. M.; with additional services on holy days and in Lent.

WILLIAM HARMAN VAN ALLEN.
Boston, January 10, 1908.

THE ANOINTING OF THE SICK.

To the Editor of The Living Church:

IN concluding his remarks upon the Anointing of the Sick, the Rev. Frederick Crosby Lee makes, in your issue of the 11th inst., this statement: "The Sarum Manual affords us strong testimony to the correct idea of Unction." Then, in corroboration of this statement he quotes from Mande's Book on the Common Prayer: "The prayers (of the Sarum office) are for forgiveness of sins and for recovery; and they quote and strictly agree with the words of St. James. . . . The whole service is strictly scriptural."

Now while the above statements make a very happy and truthful conclusion, they are not in agreement with the arguments which precede them, and are misleading, inasmuch as they are set forth in proof of the assertion that the present day "Roman teaching on Unction" is "distinct from the use of the English Church before the Reformation as represented in the Sarum Manual."

By inference and by positive statements, the Rev. Fr. Lee would have his readers believe (1) that the Anointing of the Sick is given in the Roman Church of to-day according to the official teaching of that Church, only to persons who are "at the point of death" and "when recovery was (is) despaired of"; and (2) that the ancient use of Sarum differed from the present Roman rite for the Anointing of the Sick, in that it prayed for the recovery of the sick person, quoted and agreed with the words of St. James, allowed a repeated anointing during different stages of the same illness, and the resumption of the ordinary duties of life to those who, after having been anointed, recovered their health.

But what are the facts? The Roman rite of to-day, in the prayer that follows the acts of anointing, quotes the words of St. James, prays that God may restore the sick person "to

perfect health both outwardly and inwardly," and that the sick man "may return again to his former duties."

Except for the Sarum provision that the sick were not to be anointed during the interdicted seasons (*i.e.*, when marriages are not solemnized publicly), save in cases where the sick man was *in articulo mortis*, the two offices, the old Sarum and the modern Roman, *De Extremæ Unctionis*, both in rubrics and in text of rite, are in thorough agreement, doctrinally and morally.

O'Kane, in his *Notes on the Rubrics*, a work approved by the Sacred Congregation of Rites, says (No. 859):

"Extreme Unction is to be administered to those who are in danger of death from disease already affecting the body. The words of St. James, *ασθενει τις και κλονουτα*, imply that the person is laboring under a dangerous illness. . . . It is enough, however, that a person is prudently judged, from the apparent symptoms, to be in danger, even though the danger does not really exist. . . . As soon, then, as it can be prudently pronounced that one is in danger of death from sickness, even though the danger be not proximate, even though there be a hope of recovery, the Sacrament may be administered; and there is a strict obligation of not deferring it till the last moment."

Some of your readers may be inclined to hope that the members of the committee appointed by the last General Convention to consider the advisability of providing an office for the Unction of the Sick may be deeply impressed with Mande's statement (as quoted by Fr. Lee) that "the whole (Sarum) service is strictly scriptural," and that thus the committee may be led to recommend the use of a true, full, and literal translation of the Sarum office, *De Extremæ Unctionis*. For then, instead of the simple modern formula for the several acts of anointing, we shall be privileged to say, after the manner of our forefathers in the faith:

"By this holy Unction ✠ and by his most gracious mercy and by the intercession of the Blessed Virgin Mary and of all the saints, the Lord pardon thee whatsoever thou hast sinned by" —, etc.

New York, Jan. 11, 1908. C. P. A. BURNETT.

HELPS ON THE SUNDAY SCHOOL LESSONS.

[Continued from Page 393.]

We have spoken of the baptism in its relation to Jesus Himself first and chiefly, because that is the important part of this lesson. What is said of the Baptizer is not, however, without interest and importance. It was he, the last and greatest of the prophets, who broke the long stillness which had hung for four hundred years over the Chosen People. He announced a new Kingdom, a new Covenant. "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached," said the Lord Jesus (St. Luke 16:16).

The figure of the Baptist is a personification of earnestness. His dress was queer, but not for the sake of being queer. His food was strange—fried grasshoppers and wild honey—but not for the sake of the strangeness. He was so dressed and he ate such food because he was so terribly in earnest that he had no time to think of either dress or food. The dress had served him in the wilderness and so had the food. This food he could carry in a pouch and eat without taking time to stop to prepare it especially. He felt that his work was so important that no time could be taken for such things.

The words from his preaching which are here given us show his insistence upon absolute sincerity. The righteousness of this new kingdom now being preached was not to be any formal matter such as that into which the obedience to the old had degenerated. He himself required absolute sincerity—and fruits showing that the professed repentance was real. He declared that nothing else would be of any help. No mechanical tracing of their descent to Abraham would be of any use unless they did the works of Abraham. And the Coming One of whom he told would apply like tests, he declared. He will be like a farmer separating wheat from chaff. The chaff will be blown away and burned up. The wheat will be garnered and safely cared for. This separation is therefore not arbitrary, but determined by the nature of the stuff—whether it be wheat or chaff. This test of reality and sincerity will always be applied in the kingdom of God. It is only those who are sincere in their religion who can be of any real help to God. It is only they whom He can bless.

PERSONAL devotion to Christ is the keynote struck in every page of the New Testament. It is everywhere assumed that all Christians have it, and have it as a result of their own personal experience.—*Dr. G. S. Walpole.*

LITERARY

NEW WORKS ON LITURGICAL SUBJECTS.

The closing weeks of the year just past brought several new volumes of original studies in liturgics and liturgical ceremonial of more than ordinary importance. Two of these are from the pens of our own American clergy.

A volume by the Rev. Charles P. A. Burnett, B.D., curate of St. Ignatius' Church, New York, bears the title, *A Ritual and Ceremonial Commentary on the Occasional Offices of Holy Baptism, Matrimony, Penance, Communion of the Sick, and Extreme Unction* (Longmans, \$1.60 net). The entire volume is well worth study, especially since it covers ground not heretofore covered in works in English. The author's point of view may be gathered from this sentence in the preface:

"While thoroughly loyal to our own formularies, this *Commentary* is not intended to encourage the maintenance of principles called 'distinctively Anglican' so far as they are opposed to principles which are undoubtedly Catholic, or the use of ceremonies which are adopted for the purposes of distinguishing and separating us from our brethren in the Roman communion. Such partisanship, however sincere, does but widen the breaches now existing between Christian people. The ceremonies for the use of which directions are given in this *Commentary* may claim a reverent practical acceptance among us, not because in any instance they are either 'distinctively Anglican' or 'distinctively Roman,' but because they have ecclesiastical (and in many cases, probably, Apostolical) sanction, are in harmony with our rites, express the meaning of words and actions which are to be used in the administration of sacraments among us, and belong to us as Catholic Christians."

With this point of view we are in entire sympathy. Ceremonies lack uniformity sufficiently to make it right for particular Churches to borrow and adapt to suit themselves; and where they do not do this officially, it is proper that their scholars should set forth suggestive uses as Father Burnett has done in this book.

It would be misleading to assume that the entire use could be put into operation in many, if any, of our American churches, nor does the author anticipate such a use. Indeed we should not be ready to maintain that every ceremony introduced by him into the offices might lawfully be used in our services. To expand and illustrate the thought expressed in the office is one thing; to introduce entirely new thoughts is another. This is done in a number of instances, as particularly, both in the introduction of salt and its exorcism and the anointing with oil which are interpolated into the baptismal office. But apart from questions of legality as, indeed, of expediency, which will arise in several important instances, the clergy will find so much that is helpful in the directions for each of these offices that they cannot fail to find the book a useful guide. Moreover, the directions are trustworthy. The authorities cited by references and in the text show deference to Anglican scholars as well as to those upon the continent; and though one would recognize that it is substantially the Roman use which is adapted here to the American offices, it is not Roman purely *qua* Roman, as though it were unfitting to question the finality of modern Roman authorities. Moreover, there is a wealth of practical suggestions covering the detail of the offices which is of value quite apart from the ceremonial directions. There are also, indirectly, a number of theological postulates formulated, generally with much care; though we should question some positions taken, *e.g.*, the certainty that baptism administered by a deaf mute is invalid. There is much more to be said for the contrary view than appears here to be recognized. But though there are not wanting positions that are open to criticism, as would be expected in a work covering such new ground, yet these are subordinate to that which is to be commended. The book is an important gain to our liturgical store and a credit to the scholarly research of its author.

On somewhat similar lines is a smaller work by the Rev. Wm. L. Hayward, B.D., Priest of the Congregation of the Companions of the Holy Saviour, entitled *Obsequiale, or The Rites to be Observed at the Burial of the Dead* (Longmans, \$1.00 net). The liturgical adaptation of the office of the dead is well done, the expansion of the Burial office intrinsically excellent, though violating the letter of the rubric by introducing prayers not taken from the Prayer Book. The Requiem is arranged to accord with the musical setting of the Requiem Mass prepared by the Rev. James M. Raker, but the tones of the psalms and canticles are here indicated.

The special features of Requiem celebrations are set forth; there is a special office for the Burial of Children, and a collection of hymns.

In *Liturgical Studies* (Longmans) the Very Rev. Vernon Staley discusses some of the more difficult questions growing out of the calendar of the Church of England, with certain other liturgical questions. He vindicates the right of the English Church to formulate "National Ceremonies consistent with Catholic Principles," and shows that with the entire lack of uniformity in Western ceremonial, it is wholly unreasonable to maintain that in England alone it is "uncatholic" to develop a local use. There are some valuable features

to this book, especially in connection with the possibility of liturgical revision in England.

This lack of uniformity in Western ceremonial is further, though incidentally, shown in an interesting addition to the Alcuin Club Collections (VII.) entitled *Pontifical Services, vol. iii.*, illustrated from woodcuts of the sixteenth century, with descriptive notes by F. C. Eeles (Longmans). This volume differs somewhat from the earlier numbers of the Alcuin Club series in that it consists entirely of reproductions of woodcuts from Roman pontificals printed in Venice in 1520 and 1572, with brief explanatory notes concerning each. These woodcuts illustrate every phase of the pontifical offices. The corresponding scenes from the two books are printed on the same page, thus affording opportunity for comparing their points of agreement and their variations. They do not, indeed, directly bear upon the history of the Church of England; yet indirectly they do, for there was probably little variation between the pre-Reformation pontifical uses in England and on the continent. These 143 woodcuts illustrate clearly the Italian use in the sixteenth century. We have been interested in tabulating some subsidiary facts from them.

There is as complete an absence of uniformity in the altar arrangements shown in these Italian pictures as one will find among us, and not in a single instance an altar arranged according to present Roman standards. There are also variations in vestments, though not so pronounced as those in the ornaments of the altar. Of 96 altars shown in these woodcuts fully enough to determine their ornaments, 46 are absolutely bare except for altar cloth or frontal; 2 others are bare, but candles in the Bishop's hands are probably taken from the altar; 6 have only a book lying upon the altar; 27 only a bookrest; 2 have each one pricket candlestick—ending in a sharp point—upon the mensa; 1 has two prickets and one candle; 5 have each two prickets without candles; 5 have large single candlesticks and candles; one has 2 candlesticks; one has 2 prickets both with candles. In a total, therefore, of 96 altars, ten different styles of arrangement of ornaments are shown, and no altar was arranged for more than two lights. In no instance is there an altar resembling those in modern churches, Roman or Anglican. There are tabernacles in about half the instances. There are no altar crosses or crucifixes, though frequently a cross, less frequently a crucifix, in the reredos, immediately over the altar. There are, of course, no gradines. In a number of instances priests or others are represented as leaning against the altar during functions, as one sees them in Italy to-day, and as they are said carelessly to have done in England a century ago. All these facts, which gain strength from their incidental character, show how grave a fallacy it is to hold that only by copying modern Roman uses do we come into touch with Catholic usage, whether English or Continental. There is here abundant authority for the permission of variations, and there is no indication of any single phase of modern altar arrangement, except that the altar always has upon it a cloth of some description, these varying greatly in different woodcuts.

In addition to these important works on liturgical subjects, some more popular books of instruction on the Prayer Book may be noted.

A small volume of instruction for ordinary readers is *The Prayer Book, What It Is and How We Should Use It*, by Rev. Percy Dearmer, M.A. (Mowbray). The little book is partly historical and partly practical in its scope and contains a number of illustrations. Another popular manual based on the English Prayer Book is *The Prayer Book Simply Explained*, by Rev. E. V. Hall (S.P.C.K., 50 cents), a useful book for children growing up in the Church, though we have had in this country similar books based on the American Prayer Book. We are pleased to see also a little volume of Sunday school lessons based on the Bible and printed under the auspices of the Michigan Sunday School Commission, entitled *The Prayer Book Series, Sunday School Lessons*. The first book of this series bears the subtitle *The Theme of the Sunday Morning Service, Advent to Whitsunday*, and is in effect a study of the Collect, Epistle, and Gospel for the Day. It is a useful way in which to treat the Prayer Book for Sunday school children and we have no doubt the manual will be found a helpful one. (Houghton-Jacobson Printing Co., Detroit, Mich., 20 cents each.) It is being widely felt that we need more aids for the Sunday school in the study of the Prayer Book.

IN THE *Book of the Child* (E. P. Dutton & Co., New York) Mr. Frederick Douglas Howe has gathered into a charming booklet his observations of the children whom he has known and met. The style of the book is delightfully simple; there is no attempt to draw scientific conclusions from the studies. One is left to make in most cases his own conclusions, though the author does give his views on the topics of the book. These, however, are done in no pedantic manner. One feels when reading the book that he has been in the company of a child-lover, one of those comparatively rare people who through this life are able to retain their child-nature, such as Kenneth Grahame or E. Nesbit must be. There are one or two chapters which we would especially commend to parents and teachers, especially that on the child's imagination and that on the child's aptitude towards imitation. A child's imagination is so powerful that an unimaginative person will consider it as lying; and in the faculty of imitation lies to a very great extent the secret of moral training.

EPIPHANY.

Led safely by the guiding light,
The radiant eastern star,
Now journey onward through the night
The Magi from afar.
The wondrous Child these wise men seek,
To look upon His face,
To kneel in love and reverence meek
Before His resting place.

The star stands o'er the hallowed spot;
The wise men now draw nigh—
They see the holy Child, begot
Of God Himself on high,
They fall in worship at His feet,
And offer treasures rare—
Rich jewels, gold, and incense sweet
Unto the Infant there.

O God, who, by a shining star,
Didst lead unto Thy Son
These weary travellers from afar,
That homage might be done,
Bring Thou, we pray Thee, all mankind
Forth from the gloom of night;
Lead all Thy children groping, blind,
Into the glorious light.

GEORGE HERBERT NELSON, in *Chicago Record-Herald*.

LIVING THE LORD'S PRAYER.

BY KATE WOODWARD NOBLE.

IV.—GIVE US THIS DAY OUR DAILY BREAD.

AIN'T it a beautiful day for the picnic, Mis' Draper? I was afraid you wouldn't be able to come; but when I woke up this mornin' an' heard the birds singin', an' saw the sun shinin', I said to Dave, I 'most knew you'd git out. Let's set right down here where it's shady an' dry, an' have a little visit.

You want to hear some more 'bout that class? Let' see, I'd got to "Give us this day our daily bread," hadn't I? Now I'd said that for years in a kind o' careless way, an' it didn't seem to me there was so very much to be got out of it. Bread was bread, an' you had to have it. But when Mr. Carleton began to talk about it he asked if we remembered what the Catechism said about it in the "long answer"—the one, he said, everybody found the hardest of all to learn an' git it straight, for some reason or another. Somebody, I forget who, spoke up an' said "all things that are needful for our souls an' bodies." Mr. Carleton said we must lay special stress on that word "needful." There was lots of things besides bread that everybody wanted—cake, an' candy, so to speak. But if we had good, nourishin', wholesome bread we could git along without the rest, while they would be poor stuff to live on without the bread. We were promised all we need, but nowhere did it say we should have all we want.

Then he said lots of things stood for bread, an' that there was bread of different kinds. We needed houses to live in, an' clothes to wear, an' schoolin', an' good sanitary conditions. Our bodies had to be kep' in good workin' condition, same as any other machines, an' if we neglected 'em it was wrong. Some had brown bread, an' some white; some had to git along on bread that wasn't properly made. But whatever was best for us we should have, an' it was right to ask for it—not only for what we needed, but for what we wanted, so long as we was willin' to abide by the Lord's judgment for us. An' we was to ask for *daily* bread—that is, get in the habit of askin' regularly, for what we really an' truly wanted. If we did that in the little things, beginnin' when we was little tots, we should find that when the big troubles came the habit would stand us in good stead.

I was real interested in that, Mis' Draper, because I always prayed for anything I wanted, from a child. I didn't always git jest what I asked for, but I got a good many things, an' what I didn't git I lived to learn it was better I shouldn't have. There was a woman sat next to me, and when Mr. Carleton said that, she said: "That makes me think of somethin' that happened when I was a little girl. My mother died, an' we had a housekeeper for awhile to take care of my sister an' me. She used to scold us pretty hard, an' I was afraid of her. One day when I was out playin' I lost one of my rubbers off. I didn't notice it for awhile, an' when I did, I hunted, an' hunted, but I couldn't find it. I knew what a scoldin' I'd git an' I was about as scared as a little child could be. Finally I knelt down an' prayed that God would please help me to find my rubber. When I opened my eyes, it was the first thing I saw, an' I've always believed in prayin' ever since."

Another thing Mr. Carleton said was that we ought to think what the things were that meant daily bread to other folks, if they didn't to us. Some folks, he said, was born with a cravin' for music; others for pictures; others for pretty things in a house; an' others for lovin' words. There was a good many men an' women, he said, that loved each other true an' faithful, but didn't think it necessary to show it, unless it was in a time of sickness or death or some other big trouble. They let their wives an' their husbands, or others that was nearest an' dearest to 'em go on, day after day, fairly starvin' for a lovin' word, or a kiss. "It isn't silly," he said, "for a man to be affectionate to his wife when they are alone together, or for a woman to try to show her husband the same sweet, tender ways she did when they was courtin' long ago." Now you know, Mis' Draper, I ain't any gusher, an' I don't believe in bein' silly in front of folks. But I thought of lots o' times when Dave had done somethin' to please me an' had looked sort o' wishful when I didn't say anything special, an' I wondered if sayin' somethin' to show I appreciated it wouldn't have been daily bread to him.

Strength to do our work was another thing that come under the head of "daily bread," Mr. Carleton said. We had a right to ask God for health, an' for wisdom to git it. Our bodies was the machines God gave us to do His work with, an'

THE THREE WISE MEN OF LATTER DAYS.

BY LEONORA SILL ASHTON.

IT was long years after the first Epiphany; it was a different clime and a different age, but three wise men started as of old to find the King. And they bore presents, too—gifts of precious treasure for the Holy One; and all they had to guide them on their way was a starry radiance.

Whether this light shone within their hearts or within their thoughts, or whether, as it sometimes really seemed, it gleamed for an instant in the air, they could not tell. Only they knew from the earliest ages of remembering it had been with them—a wondrous, fairy thing to the eyes of the child; a strange, mysterious possession for the widening consciousness of youth; and now a guide and director in the days of manhood and search.

But where were they to find the King?

Far into distant lands they travelled; as strangers they sought among alien peoples; diligent and persevering they followed the mystic light, till one day it disappeared from their eyes.

Knowing not where to go, they entered the palace of the kingdom of the world and called for the Governor of the place.

Self Love, for so he was named, welcomed his distinguished visitors, and listened with interest to their story, offering to help them in their search, inwardly promising himself that through them he would work his own good ends. But as they turned away, the light which had forsaken them for awhile again returned and led them onward till they came to a place where the ray stood still.

It was a lowly spot in which they found the King. Only the limitless blue sky above, flooded with the sunlight at noon-day and pierced with the stars at night, bespoke the sovereign power there. For the place was filled with people—hungry, crying ones—little children, youths and maidens; hollow-cheeked men and women—women with the ages of pain upon their faces.

But into the dark, cold cave the wise men went, and at the feet of these the first one laid his gold. The second unfolded before them the costly treasures of his mind: his high-strung thoughts, long trained to perfect symmetry and form; his exquisite fancies, his fine sense of faith—he laid these before the yearning ones, and as they caught fire in words which taught of gentleness and peace and love, it was as though precious spices burned, sending a fragrant cloud of unseen influence on weak, unknowing hearts.

The third moved quietly among the people. No gold had he to give, and few words did he speak; but with the pain bearing ones, with the sorrowful and the weary and the bitter and the disappointed he walked hand-in-hand and made their griefs his own. The myrrh was already theirs, but he carried it for them.

Think you these wise men failed in their search? It could not be. The light which went before them, came and stood over the place where God's Poor were.

they had to be kep' in order, or else the work wouldn't be done. I guess I told you that before, though, didn't I? I do wish I could remember better about all this. Some o' the women kep' little note-books, but I didn't. I sort o' depend on Dave an' me talkin' it over, an' if it hadn't been for that, I don't believe I could tell you as much as I have.

I remember the last part of his talk, though. He asked what we would think of anybody who was starvin' an' who was set down to a table with plenty of good, wholesome food on it, an' told they was welcome to all they'd take, who wouldn't touch it? But lots of folks did jest that thing. Our souls needed feedin' as much as our bodies. A prayer in the mornin', for instance, was food for all day.

"But, Mr. Carleton," said one woman, "I don't have any time to pray in the mornin'. I have to git up early an' git my husband's breakfast, an' put up his lunch, then git the children up an' ready for school, an' it keeps me humpin' every minute."

"Couldn't you spend three minutes?" said Mr. Carleton. She said she s'posed she might do that, but what sort of a prayer could she say in that time. An' ought she to kneel down? Mr. Carleton said it was better to kneel because one's mind was more on the prayer than if they stood up or sat in a chair. He told her to stop a minute while she was alone in the kitchen, kneel there, an' ask for strength to help her over the hard places of the day, thankin' God first for keepin' her safe over night. Then he told a story about an old soldier, who used to say, before he went into battle, "Oh, Lord, thou knowest how busy I must be this day. But if I forget Thee, do not Thou forget me." I thought that was so good, an' Dave said, when we talked it over that night, that he should try to remember it for himself. Dave don't talk religion much, but I never knew him to fail to kneel down an' say his prayers at night.

Mr. Carleton said that was spiritual daily bread. Readin' the Bible every day, if it was only one verse, was another way of feedin' the soul. Then there was church-goin' on Sunday. If folks went in the right way, they couldn't fail to get some food for the comin' week. The service was always there, an' the hymns, even if the sermon didn't turn out to be just what we liked. An' even in a dull sermon, if we remembered that the minister was God's messenger to us, we could find some message.

Dave poked his head in the door jest then. "Excuse me for interruptin'," he said, "but I read a piece of poetry a while ago that fits what you jest said exactly. I cut it out an' kep' it, an' while it ain't about daily bread exactly, I guess God's message would feed our souls if we take 'em in the right spirit, an' think more about the message an' less about the messenger." Then he read 'em. I've read 'em so much I know 'em by heart, an' they go like this:

"I can't say I like our minister, an' I s'pose he doesn't like me;
If we should live a thousand years, we couldn't never agree;
He's lots o' new-fangled notions 'bout the way things ort t' be done,
But to my mind, about as much judgment as his little three-year-old son.

"'Twas down t' the parish meetin', some two or three months ago,
That we had a disagreement 'bout the music; I don't know
Which one of us talked the fastest, but we both got pretty mad,
An' had some words 'bout it we'd better not have had.

"He said they could have no music that was right with sich a choir,
An' a more accomplished organist he thought they ort to hire;
I sot my voice agin it; said the music was good enough
As it was, an' I liked it better than any new-fangled stuff.

"He said I was old-fashioned an' not up with the times,
Or I'd know that some o' them tunes was no better than 'Old Grimes';
I felt a good deal insulted, an' up an' told him so,
He said he begged my pardon, but his plan would have to go.

"I s'pose we both was hasty, an' said more than we ought,
But both of us was angry an' spit out jest what we thought;
Well, he carried the day, for the young folks, of course, was on his side.
I wouldn't let on that I minded. No, sir, I had too much pride.

"But the next time Sunday mornin' come 'round, I stayed to home;
Don't know as I would have done it, but I'd said I wouldn't come
To church where I'd been so treated; so wife went off alone
For the first time I remember since the children had been grown.

"Well, first I read a chapter, an' then I sung a hymn,
But there wa'n't much sperit in it, an' my eyes got sort o' dim
When I thought o' my son an' daughter with their mother, in our pew,
An' I kinder wished I was with 'em, sittin' there as I used to do.

"But when I come to the prayin' all alone there by myself,
I couldn't seem to manage, till I took down from the shelf
The Prayer Book I had carried for forty years or more,
An' read the service over as I sat in the kitchen door.

"My wife looked pretty sober when she come home that day,
But she didn't say much about it, an' things went on that way
Till 'twas drawin' on towards Christmas; then she said to me one night:
'Do you really think now, husband, that you're a-doin' right?'

"I knew what she meant in a minute, but I said, 'Well, what about?'
'Why, goin' to church,' she answered. 'I hoped you wouldn't hold out
So long as you have. I've kep' quiet, though it nearly broke my heart;
But at Christmas I can't stand it that we should be apart.'

"At first I didn't answer; I hated to say 'No.'
For I knew how she'd feel about it if I said I wouldn't go;
But I saw that she was waitin', so I said: 'Well, wife, I would
Go to church on Christmas with you if I felt as though I could.

"'But I can't feel that the parson has used me right, an' so
'Twould spoil the service for me to see him there, you know,
Because I'd keep a-thinkin' of what he'd done an' said,
An' 'twould drive all thoughts o' worship entirely out o' my head.'

"Said my wife: 'Suppose in prison all bound in chains you lay;
Or were servin' out a sentence at hard labor every day;
An' some one brought a pardon. Would you care whether friend or foe
Had brought to you the message that made you free to go?'

"'Or if some great good fortune should come to you by and by,
Would you reject the message, an', scornful, pass it by,
Because the one who brought it had disagreed with you?
Would you care who was the messenger, so long as the message was true?'

"I tell you, that set me thinkin'. I hadn't been all to blame
In the quarrel, but the minister, in church, speaks in the name
Of some One that's far higher than either he or I,
If for me he had a message, was it right to pass it by?'

"So I went to church on Sunday, an' agin on Christmas Day;
I didn't like the singin' in that new-fangled way;
But I listened to the minister, an' tried to forget that he
An' I had had a difference, an' he'd insulted me.

"I can't say I like our minister, an' I know he doesn't like me;
With his new-fangled notions I never shall agree;
But I try to overcome it, an' p'raps some future day,
We'll understand each other, an' hard feelin's will go away."

What? Oh, yes, Mis' Draper, I could always remember poetry if I liked it, even if it was a long piece, like that. Mr. Carleton said a good many folks acted like that, refusin' their daily bread because they didn't like the human hand that gave it to 'em. They starved their souls, an' then wondered why they couldn't git along better.

Dear me! did you s'pose it was gittin' so late? Yes, Dave, we're comin'. You come over some day before long, an' I'll tell you about the next meetin' which, to me, was most interestin' of any because I got so many new ideas.

(To be continued.)

AN OLD English church, the parish church of Walton-on-Thames, preserves an authentic relic of mediæval days, known as a "gossip bridle." The church at Hampstall, in Staffordshire, has another. At first sight an American boy would take them for primitive baseball masks. They are made of thin bars of iron, and can be locked on the head. But the thing that distinguishes them from any baseball mask, and makes them "bridles," is a flat, leaf-shaped piece of iron so contrived as to enter the mouth, press down the tongue and hold it motionless. The gossip-bridles, in the days of their use, antiquarians tell us, were not for women alone. They came in two sizes, one for women and one for men. With the gossip-bridle once locked on, the loudest tongue was silent, and the wearer well punished by the scorn of the parish.

The gossip-bridle is now only a relic. But that does not mean that the sin it used to punish has passed away, too. The world is just as full of unkind words and slanderous whispers as in mediæval days. It is probably quite true that there is not a man or woman living to-day in this progressive United States, with the exception of those who are deaf and dumb, who has not deserved, at some moment of his or her life, to have the gossip-bridle locked firmly down on his or her careless or malicious tongue. Sins of the tongue are just as raging, and every bit as dangerous, as when St. James wrote that "the tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."—*Forward.*

DURING the restoration of St. Martin's-by-Looe Church, one of Cornwall's most famous churches, says the English correspondent of the *Canadian Churchman*, a lancet window was discovered west of the south arcade. Its date is about 1280, and it was built up in the south wall near the tower, and has been opened up.

Church Kalendar.



Jan. 19—Second Sunday after Epiphany.
 " 25—Saturday. Conversion of St. Paul.
 " 26—Third Sunday after Epiphany.

CALENDAR OF COMING EVENTS.

Jan. 25—Church Laymen's Missionary Conference, New York.
 Feb. 2, 3—Fifth Dept. Laymen's Forward Movement, Indianapolis.
 " 12—Conv., Georgia, election of Bishop.
 " 19—Conv., Delaware, election of Bishop.

Personal Mention.

THE Rev. W. B. ALLEN, rector of Grace Church, Sheffield, Ala., has accepted a call to the charge of the Church of the Holy Comforter, Gadsden, Ala., and adjacent missions, and will begin work there February 1st.

THE Rev. E. H. J. ANDREWS has resigned the rectorship of St. Philip's Church, Palestine, Tex., and has accepted that of Trinity Church, Florence, Ala., where he should be addressed after February 1st.

THE Rev. E. H. BENSON, for some years assistant at Holy Trinity Church, New York, and for a time connected with the New York City mission work, will become rector of the Church of St. John the Evangelist, San Francisco, on March 1st.

THE Rev. ROBERT S. CARTER of Smithfield, Va., has declined a call to the rectorship of St. Mark's parish, Frederick and Washington counties, Md.

THE Rev. WILLIS G. CLARK is now assistant in St. John's parish, and his address is 638 South Court Street, Montgomery, Ala.

THE Rev. R. O. COOPER, rector of St. Paul's Church, Irving Park, Chicago, has accepted a call to St. Paul's Church, Riverside, in the same diocese.

THE Rev. CHARLES N. FIELD, S.S.J.E., of Boston has left for the Bahamas, where he will conduct a retreat for the clergy and do mission work in some of the churches, upon invitation of the Bishop of Nassau.

BISHOP LEONARD has appointed the Rev. WM. E. GILLIAM of Blackstone, diocese of Southern Virginia, as missionary in charge of All Saints' mission (colored), Toledo, Ohio.

THE Rev. CHARLES E. HILL, unable longer to continue under the strain of ministering to St. Peter's, Springfield, Mass., while caring for the missions at Ludlow, Monson, and Forest Park (in Springfield), has resigned as priest in charge of St. Peter's. Resignation to take effect January 20th.

OWING to the continued ill health of the Rev. M. M. MARSHALL, D.D., the vestry of Christ Church, Raleigh, N. C., have, at his own urgent request, accepted his resignation from the rectorship of the parish, and elected the Rev. MILTON A. BARBER as his successor. Mr. Barber has been in full charge of the parish since last April.

THE Rev. CHARLES HELE MOLONY, rector of Grace Church, Toledo, Ohio, has resigned to accept a call to the rectorship of St. Andrew's Church, Detroit, Mich. He will enter upon his new duties on February 1st.

THE Rev. GLENN TILLY MORSE, lately rector of St. James' Church, West Somerville, Mass., has accepted a call to the curacy of the Church of the Advent, Boston, to fill the vacancy caused by the resignation of the Rev. William B. Stoskopf, who has accepted a call to Trinity Church, Bridgeport, Conn.

THE BISHOP OF MARYLAND, accompanied by Mrs. Paret, has left Baltimore for a two months' stay in Florida. His address is Seminole Inn, Winter Park, Fla.

THE Rev. ALLEN C. PRESCOTT has resigned the rectorship of Christ Church, Cuba, N. Y., diocese of Western New York, and accepted the rectorship of St. Matthias Church, East Aurora,

N. Y. He will enter upon his duties there on February 2, 1908. Please address accordingly.

THE Rev. F. P. STURGIS, rector of the Church of the Redeemer, Morristown, N. J., has been elected chaplain of Columbia University, New York.

THE Rev. A. OVERTON TARRANT, Ph.D., has accepted a unanimous election as rector of Calvary Church, Sandusky, Ohio. He has been priest in charge of both Calvary and Grace parishes in that city during the past three months, and his present address is 221 Central Avenue.

THE Rev. JAMES F. ULLERY, rector of Christ Church, Hudson, Ohio, has resigned and has accepted a parish in the diocese of Massachusetts.

THE Rev. WILLIAM COPLEY WINSLOW of Boston has cataract in both eyes and is unable to read print or writing. He begs the kind indulgence of all his correspondents for the present.

ORDINATIONS.

DEACONS.

ATLANTA.—On the feast of the Epiphany the Bishop of the diocese admitted HENRY WILMER TICKNOR to the order of deacons, in the Cathedral, Atlanta. The candidate was presented by the Very Rev. C. T. A. Plse, D.D. The sermon was preached by the Bishop, and the Rev. C. A. Langston lead the Litany and was the epistoler. The Rev. Mr. Ticknor is the only son of the Rev. F. B. Ticknor of East Carolina, who himself was the eldest son of the late Rev. J. H. Ticknor, D.D., of Alabama. He was graduated from the University of the South in June, 1907. He will continue to do mission work in and around Atlanta under the direction of the Bishop.

HARRISBURG.—WARD WINTERS REESE was ordained to the diaconate on Sunday, January 5th, in St. John's Church, Carlisle. The candidate was presented by Archdeacon McMillan, rector of the parish, and the sermon was preached by the Rev. E. V. Collins of Chambersburg. Mr. Reese has been placed in charge of St. Andrew's Church, Harrisburg, and entered upon his work there on the evening of his ordination.

NEW HAMPSHIRE.—In St. Mark's Church, Groveton, on December 1st, Bishop Parker, acting for Bishop Osborne of Springfield, ordained Mr. ARTHUR M. DUNSTAN to the diaconate. The Rev. II. S. Harte of Lancaster presented the candidate and preached the sermon. Mr. Dunstan has been serving Groveton as a lay reader for a year past.

PRIESTS.

FLORIDA.—On Thursday, January 9th, in the Church of the Good Shepherd, Jacksonville, the Rev. CHARLES BAKER HEDRICK, deacon, was advanced to the Order of Priest. Those present and taking part were the Rev. V. W. Shields, D.D., Ven. B. G. White, the Rev. C. D. Frankel, the Rev. W. E. Warren, the Rev. Jas. H. Davet, the Rev. G. H. Ward, and the Rev. M. Campbell Stryker, rector of the parish. The candidate was presented by the Rev. V. W. Shields, D.D., rector of St. John's, Jacksonville.

LONG ISLAND.—On the Fourth Sunday in Advent the Rev. GEO. VERNON DICKEY, curate of St. Ann's-on-the-Helights, was ordained to the priesthood. Mr. Dickey was presented by his rector, the Rev. Dr. Walker, who also delivered the charge. The Bishop was assisted in the laying on of hands by the Rev. Dr. Walker, Canon Sweat, and Dean Moses of the Cathedral.

NEW HAMPSHIRE.—In St. Paul's Church, Concord, on the Fourth Sunday in Advent, December 22, Bishop Niles advanced to the priesthood the Rev. CHAUNCEY CLARK KENNEDY, who for some months past has been in charge of St. John's Church, Walpole N. H. The Rev. Dr. Waterman presented the candidate and preached the sermon and the Bishop Coadjutor joined with the other clergy present in the laying on of hands. Mr. Kennedy will remain at Walpole.

DIED.

BURROWS.—At Decatur, Ill., on January 8th, 1908, MARY LAVINIA BERING BURROWS, wife of Lowber Burrows, in the 82nd year of her age. Funeral from St. John's Church and interment at Greenwood Cemetery, Decatur, Ill., January 10th.

ELLIOTT.—Entered into rest, January 3, 1908, from the home of her brother, C. J. Elliott, in Oxnard, Cal., Deaconess SARAH J. ELLIOTT, formerly of St. George's Church, New York.

HOLBROOK.—In the communion of the Catholic Church, on the eve of his seventy-third birthday, at the home of his daughter, the Rectory, Susquehanna, Pa., EDWARD HENRY HOLBROOK of Minneapolis. Burial at East Greenwich, Rhode Island.

"Lord all pitying Jesu blest, grant him Thine eternal rest."

NORTH.—Entered into rest on Friday, December 20, 1907, at his residence in Columbia, Pa., HUGH McALISTER NORTH, LL.D., aged 81 years. The funeral took place from St. Paul's Church on Monday, December 23d, the Bishops of Harrisburg and Central Pennsylvania and several clergy officiating.

"Even he that lendeth an uncorrupt life, and doeth the thing which is right and speaketh the truth from his heart."

SMITH.—Entered into rest at the home of her daughter, Albany, N. Y., REBECCA M., widow of the Rev. D. SMITH of Theresa, N. Y., in her 92nd year.

MEMORIALS.

RT. REV. GEORGE WORTHINGTON, D.D.

MINUTES ON THE DEATH OF BISHOP WORTHINGTON, ADOPTED BY THE CATHEDRAL CHAPTER AND THE STANDING COMMITTEE OF THE DIOCESE OF NEBRASKA.

Since it has pleased the great Head of the Church to remove the soul of the Bishop of Nebraska from the scene of his earthly labors and duty, the Cathedral Chapter of the diocese desires to place upon its records the warm expression of their appreciation of his high character as a Bishop of the Church of God, as well as of their sorrow for the sad circumstances of his death, alone, in a distant land; separated at the time from everyone who loved him, even from her who, though not far distant, yet was not at his side for one word of parting or blessing. Inexpressibly sad was the death of Bishop Worthington. Yet, doubtless, it is well that it was so. It was his final vindication as to the perfect sincerity of his life in the exercise of the duties of his high office, as well as in the putting aside of their exercise a few years ago.

Bishop Worthington was nobly gentle and conscientious in his intercourse with men, and in the performance of the duties of his office. He was a faithful priest, and a no less faithful and untiring Bishop. He gave of his means, of his heart, and of his life to the service of the Church in his diocese. When surprised by the first attack of the incurable malady of whose insidious approach he had no previous warning, he surrendered his work reluctantly, and turned over his jurisdiction, practically all of it, to the Coadjutor for whom he made request to his diocese; not that he might lead a life of ignoble ease and idleness, but because he was warned by the best medical skill he could obtain that every day spent in the exercise of his office in the diocese was at the peril of his life.

The second Bishop of Nebraska was the faithful successor of the noble, much beloved Clarkson, who also gave his life for the work to which God called him. The diocese of Nebraska has full cause to be proud of its Bishops, who gave full proof of the gentle nobility of their lives in the exercise of their ministry in the office to which they were called. May God grant them both the crown of their high office, in that day when He will return to judge and reward His faithful servants.

ARTHUR L. WILLIAMS,

President,

WILLIAM H. MOOR,

Clerk.

Omaha, Jan. 10, 1908.

RESOLUTIONS IN MEMORY OF THE LATE DAVID LAWTON.

WHEREAS, At a meeting of the rector, wardens, and vestry of St. Luke's Church, Racine, Wis., held Monday, January 6, 1908, announcement was made of the death of Mr. DAVID LAWTON, an old and honored member of that body; therefore, be it

Resolved, That the rector, wardens, and

vestry of St. Luke's Church learn of his de-
cease with sincere sorrow and regret;

Resolved, That we feel St. Luke's Church
has lost a loyal and devoted member, whose term
of service in various official capacities was ever
characterized by far-reaching wisdom and by
conscientious adherence to the Church's faith.

Resolved, That we do hereby express our sin-
cere sympathy for the family of the deceased
and assure them of our earnest prayers to God
that He may sustain them in this hour of
affliction; be it further

Resolved, That a copy of these resolutions
be sent to the family of Mr. Lawton and that
they be published in the *Racine Journal*, *THE
LIVING CHURCH*, and the *St. Luke's Visitor*.

(Signed)

WALTER G. BLOSSOM,
JOHN G. MEACHEM,
Committee.

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Persons desiring high-class employment or
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WANTED.

POSITIONS OFFERED.

WANTED—A Deaconess to assist in mission-
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teacher for a Girls' Industrial School. Must
have experience in industrial training. Address:
Rev. A. M. HILDEBRAND, Chattanooga, Tenn.

WANTED—Young man to act as orderly in
charge of a department of 100 boys, 12 to
14 years of age, in Church Home for Boys.
Address, with references: Rev. C. H. L. CHAND-
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WANTED, at once, a skillful Embroideress.
Apply, stating age and experience, to
SISTER THERESA, St. Margaret's School of Em-
broidery, Boston, Mass.

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WANTED—ORGANIST AND CHOIRMAS-
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WELL TRAINED English Organist desires
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EXPERIENCED CHOIRMASTER AND OR-
ganist (boy voices specialist), holding excel-
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New York. Highest references, etc. Address:
CHOIRMASTER, care of **THE LIVING CHURCH**, Mil-
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YOUNG WOMAN of refinement and culture,
fond of music; some knowledge of house-
keeping, desires position as companion to young
or elderly lady. References given, and required.
M. M. H., **LIVING CHURCH**, Milwaukee.

WANTED—By a priest, at present in a good
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University man. Spoken of by a widely known
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brilliant preacher. Young, married, successful.
Address: L. D., care **THE LIVING CHURCH**, Mil-
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tion as companion to young or elderly lady.
Experienced in the care of children; a good
reader; no objection to travelling. References
given and required. G. M. H., care **THE LIVING
CHURCH**, Milwaukee, Wis.

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In its endeavor to fulfil its trust, the Church,
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It is the duty of all
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All offerings applied;
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With the large number of beneficiaries upon
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are running pretty close to the wind; therefore



give us liberally as you can, dear brethren, those of you who are accustomed to send your contributions Thanksgiving and Christmas.

We need about fifty thousand dollars for the next two pension payments, occurring before April 1st. We have now about eighteen thousand dollars. Failure to pay these pensions would mean much suffering and distress.

"If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity."

REV. ALFRED J. P. McCLURE,
Assistant Treasurer,
The Church House, Philadelphia.

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Our Information Bureau would be pleased to be of service to you.

BOOKS RECEIVED.

AMERICAN TRACT SOCIETY. New York.

Jerry McAuley: An Apostle to the Lost. Introduction by Rev. S. Irenaeus Prime, D.D.
Personal Recollections by A. S. Hatch, James Talcott, Mrs. E. M. Whittemore, Mrs. Spen-

cer W. Coe, the Rev. John Calvin Knox, and Contributions by J. H. Wyburn, James A. Richards, and Others. Edited by R. M. Offord, LL.D. Fifth Edition, revised and enlarged with new illustrations. Price, \$1.00 net.

THE RELIGIOUS PUBLISHING CO. Chicago.

How May I know the Voice of God in My Soul? By Virginia Breckenridge Bates.

ALDEN BROTHERS. New York.

The Oncidas. By J. K. Bloomfield, author of *Glenwood, Paying the Mortgage*, etc.

PUBLISHED BY THE AUTHOR. Pittsfield, Mass.

A Reasonable Way to Study the Bible. The Acts of the Apostles, The Epistles. Isabella T. Redfield. Price, 50 cents, prepaid.

YEAR BOOKS.

Year Book of St. Andrew's Memorial Church, Yonkers, N. Y. Advent, 1907.

Year Book of St. Bartholomew's Parish, New York City. Advent, 1907.

Year Book of St. Mark's Church, New York. Advent, 1906-Advent, 1907.

PAMPHLETS.

Infant Baptism. Four Sermons Preached at Christ Church, Arcola, Ill. By the Rev. Fred W. Poland, B.A., Granite City, Ill. Price, 25 cents.

Pax, the Quarterly Paper of the Benedictine Community, The Isle of Caldey, South Wales. No. 14. December, 1907. Price, 8d.

THE CHURCH AT WORK

PROGRESS OF THE CHURCH AMONG ARKANSAS NEGROES.

THE NEGRO membership of the Church in Arkansas is growing very rapidly. Within the past two years the property held by the negro missions has increased in value from \$11,200 to nearly \$115,000, the number of negro congregations from one to seven, and the members from 40 to 300. The credit for the large number admitted into the Church and the establishment of new congregations belongs to Archdeacon Maguire, who has had entire charge of that branch of missionary work. Two years ago when he went to Little Rock from the East, there was only one negro congregation in the state, St. Philip's of Little Rock. Since that time another mission has been established in the southern part of the city, and others in Pine Bluff, Hot Springs, Fort Smith, Newport, and Texarkana.

MEMORIAL TO FATHER TORBERT.

A PROJECT is on foot in Boston to purchase two houses, Nos. 11 and 13 Florence Street, now rented by St. Stephen's Church, and give them as a memorial to the late Rev. Henry M. Torbert, a former rector of that parish. At No. 11, called St. Anna's House, the women workers live, constituting a centre of good influence, while at No. 13, a kindergarten for children of the crowded environment, clubs and classes are held daily, and the women's parochial societies find a home through which their work preserves its unity. A hope for the future is to erect on the fine lot now occupied by the two houses, a building adequate to all these needs, as the permanent form of the Torbert Memorial.

The property will be held in trust by St. Stephen's Settlement, a body of well-known Boston men, incorporated to serve the parish in such ways. It will cost \$11,000, of which \$3,000 must be paid in advance. About

\$2,800 has been subscribed and the committee asks for gifts in order that the mortgage given may be as small as possible. The treasurer is Mrs. H. M. Tracy, St. Anna's House, 11 Florence Street, Boston.

The following letter from Bishop Brent, who was associated with Father Torbert in his work at St. Stephen's, is of interest:

"15 OXFORD ST., CAMBRIDGE,
"December 5th, 1907.

"To the Torbert Memorial Committee:

"I am writing you this letter so that you may quote it as you wish with reference to the Torbert Memorial. There has been no one in my whole career who has exerted so strong and deep an influence for good on my life as Father Torbert. What he did for me, he did for numberless other people in his quiet, humble way. He lived in the very centre of life, and radiated life in the direction of all who came near him. Especially he had that Christlike consideration for the weak and the poor and little children which marked him out as a man who knew the best purpose upon which to spend strength. I may say that all the schemes for the amelioration of the conditions that surround St. Stephen's came from him and his heart of sympathy. His first thought was for the abandoned women who at the time when we first went to St. Stephen's populated our street and others adjacent. Having set in operation a work in their behalf, he turned his attention to the outcast and the tramp. He and I went together to New York to investigate what was being done in rescue missions, the result being that St. Stephen's Rescue Mission was established. The little children of the neighborhood appealed to him from the very first, and he was always thinking of some means by which to minister to them so as to give them pleasure or to develop their capacity. I remember, among other incidents, that he took up his violin, which he had learned to play as a boy, and

again practised, with the hope that he might be able to play well enough to entertain the children.

"These are only typical illustrations of his whole life, and I need not enlarge upon that character of which I spoke at length in the sermon I preached in his memory after his death. It is a patent fact that does not need any argument that such a man as he should have a substantial memorial in the neighborhood where he spent himself for others. No more fitting monument could be erected than the one your committee proposes. Not only am I glad to subscribe to this movement, but to commend it to the consideration and generosity of the many who knew Father Torbert personally or through his character and good works.

"Yours faithfully,
(Signed) "C. H. BRENT."

RESTORATION OF CHRIST CHURCH, MOBILE, ALA.

CHRIST CHURCH, Mobile, Ala., which was so nearly destroyed by the storm of September one year ago, is being restored, and when the work is completed will be more beautiful in the interior than it ever was. The work is nearing completion but services cannot be held in the auditorium of the church until probably the second Sunday in February. When the high wind which carried destruction in its path struck Christ Church it twisted the 150-foot tower and threw it down upon the roof, ruining the interior of the church and its mammoth pipe organ. The interior of the church has been rebuilt without sparing pains and very little regard of price. The cost of restoring this edifice will be about \$42,000.

The largest and finest organ south of Washington city is being installed. It is of the Hook & Hastings make and is a marvel of mechanical genius and efficiency. With

1,500 pipes and every modern electrical attachment known, combinations are possible on this instrument which could not be made on any other class of pipe organ.

The church will, when restored, be about the same in outward appearance as before. The old 6½ foot wall will do duty, refinished on the outside as well as in. The framework inside originally was of huge hewn timbers and the force of the collapse of the tower was shown in that the heavy joists and girders overhead were snapped as if they were parlor matches. The new interior, as stated, will be modern and all that skilled artists and mechanics can make it.

MINISTERS SEIZE SLOT MACHINES.

THE RECTOR of St. Stephen's Church, Escanaba, Mich., the Rev. F. C. O'Meara, was one of five ministers who, armed with search warrants and accompanied by an under sheriff, seized and took possession of two slot machines from a saloon in that city, and carried them into court as evidence against the saloonkeeper. Mr. O'Meara, speaking on the subject, said: "We had been told that there were no slot machines in Delta county. We went out and proved that the claim was not true and took possession of two machines. To-day we will serve notice on Sheriff Aronson that he must do his duty or suffer the consequences. This is not a spasmodic movement but a concerted effort to improve morals in Delta county."

REPORT ON SUNDAY SCHOOL INSTRUCTION.

THE REPORT of the Joint Commission of the General Convention on Sunday School Instruction is being sent to each rector and superintendent. Beyond that, all who wish the report can have the same for 15 cents per copy, including postage, by addressing the secretary, the Rev. Herman L. Duhring, D.D., 225 S. Third Street, Philadelphia, Pa.

DEATH OF THE REV. J. C. B. BEAUBIEN.

THE REV. JEAN CHARLES BAPTISTE BEAUBIEN, rector of Christ Church, St. Joseph, La., died early on Sunday, December 8, 1907. The interment took place the next day, there being first a celebration of the Holy Communion, the Rev. H. R. Carson officiating.

Mr. Beaubien was a Canadian. He received his classical education in France and his theological education at the General Theological Seminary. He received holy orders at the hands of Bishop Potter at Poughkeepsie, N. Y., in 1864. He was successively connected with Trinity parish, New York City, with charge of Governor's Island; St. Augustine's chapel, New York City, and All Saints', Toronto, from whence, on account of ill health, he went to the dioceses of Florida and Mississippi, Dallas, and Arkansas. For two years past, although not canonically connected with the diocese of Louisiana, he was rector of Christ Church, St. Joseph, La. His widow and an adopted daughter survive him.

To deep learning he added a patient, refined, affectionate disposition. His last sermon was preached July 28th, and, prophetic of the life upon which he has now entered, it was upon the words, "The peace of God which passeth all understanding."

TWO NEW BALTIMORE CHURCHES OPENED FOR WORSHIP.

THE FIRST service in St. Margaret's Church, Baltimore, was held on Sunday, December 29, 1907. This church, which is built of brick and has cost about \$5,000, is the outcome of a mission begun in a tent on June 2, 1907, under the direction of the Rev. G. Mosley Murray, general missionary

of the diocese of Maryland. The work has been placed under the pastoral care of the Rev. Samuel Thurlow, rector of the Church of the Holy Comforter.

The new Church of the Epiphany, Govans-town (the Rev. Carroll E. Harding, rector), was formally opened on Sunday, January 5th. The Holy Communion was administered, the celebrant being the rector of the church, who called the attention of the congregation to several memorials, of which an eagle lectern and Bible in memory of Mr. and Mrs. Sadtler and their son, and a silver flagon made out of some family plate belonging to the late Rev. Geo. C. Stokes, were of special note. The congregation of this church was organized in 1885. Three years ago plans for a new church building were started, and have resulted in the present stone cruciform building, erected at a cost of about \$18,000.

FOR CONTEMPT OF COURT.

THE REV. WILLIAM S. CHASE, rector of Christ Church, Bedford Avenue, Brooklyn, who has been very active in the work of closing up the cheap and vulgar Sunday shows, has been summoned to appear before Supreme Court Justice Marean and show cause why he should not be punished for contempt of court. Mr. Chase, in an interview with a newspaper reporter, incautiously made a statement that the jurist considered a reflection upon the court, and he forthwith issued the summons.

On Monday Canon Chase was adjudged guilty and sentence was suspended.

SPECULATION UPHELD AND DEFENDED.

AT THE regular monthly meeting of the Church Club, held at the Diocesan House, Brooklyn, on Monday evening, January 6th, an address was delivered by Sereno S. Pratt, editor of the *Wall Street Journal*, on the topic "The Nation and the Gamblers." The address was in the nature of a reply to a published article which deplored Wall Street gambling and designated speculation in Wall Street as a crime. Mr. Pratt defended speculation and endeavored to point out that it developed mighty enterprises and made the country what it is to-day.

INVITED TO MILWAUKEE.

AT A MEETING of members of the Brotherhood of St. Andrew and others with the Bishop last week, it was resolved to invite the Brotherhood of St. Andrew to hold its national convention in Milwaukee next autumn. The resolution was unanimous and the Bishop was requested to appoint a general committee, to be composed in part of Brotherhood men and partly of other Churchmen, to make arrangements for the convention. Much enthusiasm was shown. The Bishop subsequently appointed a committee of twenty-five members, of whom Mr. Charles E. Sammond was named as chairman. Milwaukee has excellent representation in the National Council of the Brotherhood in the person of J. H. Radtke. The chairman of the local council in Milwaukee is Mr. H. D. Morton.

UNDER CANON 19.

AN INVITATION was extended, with permission of the Bishop Coadjutor of South Carolina, to Dr. Vedder, a sectarian minister, to be speaker at the Thanksgiving Day service at Grace Church, Charleston, as already noted in these columns. Dr. Vedder was obliged to decline the invitation and it was afterward extended to him for Christmas Day instead, and was accepted. The Bishop of the diocese has now published in the diocesan paper his approval of the action of the Bishop Coadjutor in granting this license.

AT ST. PAUL'S CHURCH, Lansing, Mich. (Rev. William C. Hicks, rector), there was a service on Wednesday evening, January 8th, in connection with "the week of prayer" that was being observed by several Protestant denominations. With the rector and his assistant there were the ministers of the local Congregational and Methodist churches and of "the Church of Our Father," denomination not specified, each of these ministers appearing in surplice and cassock. The service was read by the rector and his assistant and the sermon was preached by the Congregational minister on the subject, "The Church Made Truly Glorious." On the evening following, Mr. Hicks, rector of our parish, was the preacher in the same series of services at "the Church of Our Father," on which occasion it was sagely announced in the local paper, "he will take off the Roman collar worn by Episcopal clergymen and don the garments of a clergyman of the other denominations."

WORK AMONG THE SEMINOLE INDIANS OF SOUTHERN FLORIDA.

THE BISHOP of Southern Florida recently concluded his annual visitation to the Seminole Indian mission in Lee county. He was accompanied by the Rev. Irenaus Trout, the newly appointed missionary for the district, and was escorted by W. J. Godden, the medical missionary. The mission and hospital are thirty-two miles from Immokalee, which is the nearest post office, and receipt of mail is uncertain and often three weeks go by without communication with the outer world. The Everglades are distant about three miles. They left Fort Myers at 3 P.M. Sunday, in the mission wagon, and travelling all night, except stopping to camp for supper, reached Immokalee at 4 A.M., Monday, whence they continued the journey to the Everglades at 2 P.M., in a pouring rain. The roads were very bad, and in places under water. On reaching Frazier's Island, night fell and the party had to find their way across rough prairie and through swamps, and over bad roads to the Leaning Oak camp, finally reaching the hospital at 4:30 A.M. on Tuesday (Christmas eve). After a rest, the boat landing was reached and the Bishop and Mr. Trout held an open-air service, at which there were 35 white people and about 100 Indians. Seven persons were baptized and five confirmed.

On Christmas morning the Bishop celebrated Holy Communion in an upper room in the hospital at 7:30 and again at 10, when one family of seven persons were present having walked a long distance through the swamp in order to attend.

The Bishop has decided to move the mission and hospital buildings to the boat landing, in order to get into closer touch with the Indians, and he earnestly appeals for pecuniary aid to the extent of \$2,000 to enable him to make this advance.

DEATH OF THE REV. TINSLEY, D. D.

THE REV. PETER TINSLEY, D.D. rector emeritus of the Church of the Advent, Cincinnati, died in the morning of January 4th, at his residence in that city at the age of 75 years. Dr. Tinsley was by birth a Virginian, and during the Civil War was a chaplain in the Confederate army and a member of General Robert E. Lee's staff. He was ordained deacon by Bishop Meade in 1860 and priest by Bishop Johns in 1862. His first charge was at Big Lick, Va.; from there he went to Harrison county, Maryland. He accepted the rectorship of the Church of the Advent, Cincinnati, in 1866, and continued in charge until he resigned in September, 1901, at which time he was made rector emeritus. In point of continuous service in the diocese he was second in the list of clergy.

Some months ago the sum of \$5,000 was raised for the purpose of building a new

chancel for the Church of the Advent, the same to be a token of love and esteem for Dr. Tinsley on the part of those contributing. It is not yet finished, and it will now become a memorial to his memory. The doctor was elected many times a delegate to the General Convention and also served for many years as president of the Standing Committee. He was a typical Virginia gentleman, and dearly loved by everyone who knew him. The funeral service took place in the Church of the Advent on January 6th, being conducted by Bishop Vincent and several of the clergy. The body was taken to Bedford City, Va., for interment.

FOR NEGROES.

THE ANNUAL report of the American Church Institute for Negroes shows with explanation and excellent half-tones what is being done in the institutions of the Church for such work. These include St. Paul's School, Lawrenceville, Va., where the work is chiefly industrial and normal; St. Augustine's School, Raleigh, N. C., where there is academic and collegiate training; and the Bishop Payne Divinity School, Petersburg, Va., where there is special training of negro candidates for holy orders. These three institutions are, therefore, coördinate and their work embraces, together, education under Church auspices adapted to all classes of the negro race. The Institute appealed about two years ago for \$200,000 to put these three institutions on their feet and has thus far received about \$50,000, which is wholly inadequate for the purpose. They have, however, used what has been entrusted to them so wisely that the interests of the three institutions have been conserved. At St. Paul's there are sixteen buildings, all reported to be inadequate except the chapel, a faculty of about forty, and a student body of about 600 under Archdeacon Russell. Some changes have been made in the working organization of the school in accordance with the request of the Institute, and the work has been improved. It is hoped that St. Paul's may be so thoroughly developed and strengthened as to be a power in sending well trained teachers, artisans, and farmers, among the colored people of the South, and, above all, to ground them in the Christian religion.

At St. Augustine's School, the plant and grounds have been improved and a laundry erected. At Petersburg a new house for a professor has been erected and instruction in the department of sociology has been instituted with special reference to the negro race. There is maintained here not only the church in itself, but also as an organization for charity and as a mutual benefit society and a social and political reform club. The report concludes with an earnest appeal for funds amounting to not less than \$200,000 in order that the work may be thoroughly done; which is far from extravagant when one remembers that at Hampton and Tuskegee the buildings alone cost over \$500,000 each. Bishop Greer is president of the Institute, the Rev. Samuel H. Bishop is the general agent, and the treasurer is Mr. George Foster Peabody, whose address is 54 William Street, New York, N. Y.

GROWTH AND PROGRESS OF THE B. S. A.

THE HEADQUARTERS of the Brotherhood of St. Andrew present a busy scene these days, and the reason is that there is a decided revival of interest in this work. As an indication it is noted that on a single day early in January 167 letters, bearing on all phases of Brotherhood work were received at the office and the average mail now is three times as large as it was three years ago. Chapter reports received from all over the country indicate a decided growth in definite results; more members are being added to the organization, there is a quickening of interest in

spiritual affairs, and more confirmations are being reported.

Recently, Robert H. Gardiner, national president of the Brotherhood, sent out letters to 3,500 clergy in whose parishes there were no chapters, and from these he has received 940 replies, the writer in each case asking for a hand-book, which is the medium for more detailed information. Specially encouraging is the renewed help afforded by the Bishops. More of them are urging an interest in the Brotherhood than ever before. In a letter which Bishop Doane lately sent to the Albany local assembly at its meeting at Saratoga Springs, he sent his greetings and God-speed, and stated that he hoped the day will come when no parish or mission in the diocese of Albany will consider itself equipped and furnished for its work until it has established a chapter of the Brotherhood.

BEQUEST FOR NEW CHURCH AT RANDOLPH, VT.

BY THE WILL of the late Caroline C. Moulton, she gave to St. John's Church, Randolph, Vt., the sum of \$3,500 for the erection of a new church, in memory of her parents, the Hon. Phineas and Maria C. Moulton. Miss Moulton was a grand-niece of Bishop Philander Chase.

DEDICATION OF THE BENNINGTON MEMORIAL.

THE UNVEILING and dedication of the 70-foot granite shaft erected in honor of those who lost their lives in the Bennington explosion in San Diego harbor, California, two years ago last July, took place on Tuesday, January 7th, at the National burying ground on Point Loma, above Fort Rosecrans. This shaft overlooks the large grave or trench in which forty-seven out of the sixty-two victims were buried at one time, Father Richey, editor of the *American Catholic*, and Father Ubach of the Roman Communion, officiating. This venerable Roman priest has since passed away, and Father Richey was approached in connection with this dedicatory service, through Commander Alvey, and Admiral Goodrich, who had the preparations in charge, secured the presence of the Bishop of Los Angeles, who had some connection with the tragic event through his having buried Lieutenant Perry, the only officer of the Bennington to lose his life on the occasion.

Many soldiers from the fort and more than a thousand sailors marched up the steep ascent and presented a grand spectacle as they formed in deep phalanx about the graves, each now marked with a marble slab.

Bishop Johnson, attired in his episcopal habit, opened the ceremonies of dedication with the Invocation and recitation of the *De Projudis* and prayers for the dead, concluding with the Collect for Purity, after which "Lead, Kindly Light," was sung, all being invited to join in the hymn. After this the oration of the day was delivered by Admiral Goodrich, at the conclusion of which the naval salute was sounded, and to the roll of drums the monument was unveiled. At this point Bishop Johnson blessed and dedicated the monument. Colonel Dodge, of the Memorial Association in San Diego, then made a short address. Bishop Johnson also made an address and closed the ceremonies with the benediction. The men-o'-war down in the harbor fired a salute in response to flag signals from the shore, and the large concourse broke up as the soldiers and sailors marched away, to find their carriages and boats.

The National burying ground stands nearly 400 feet above the sea on Point Loma. The ocean stretches out to the west, the bay sits placidly beneath, the city and Coronado together with North Island lie like a map spread out on a large floor, while the foot-

hills and mountains, losing themselves in the distant blue haze, form the rugged background.

WORK OF THE BISHOP WHITE PRAYER-BOOK SOCIETY.

AT THE seventy-fourth annual meeting of the Bishop White Prayer Book Society, the report showed that during the past year 11,253 copies of the Prayer Book had been distributed and 6,960 copies of the Hymnal, and further that 500 copies of the Prayer Book in the Portuguese language had been given away, three copies of the latter having been sent to Lisbon.

BISHOP AND MRS. WHITAKER CONVALESCENT.

THE DIOCESE of Pennsylvania, with his many friends elsewhere in and outside of the Church, rejoices in the restoration to health of the venerable and beloved Bishop Whitaker. The health of Mrs. Whitaker, who was also seriously ill, is much improved.

DISTINGUISHED CHURCHMEN HONORED.

THE Society of Biblical Literature and Exegesis, at its annual meeting just held in Philadelphia, elected the Rev. Dr. Grammer of St. Stephen's Church, Professor Foley of the Philadelphia Divinity School, Professor Toffteen of the Western Theological Seminary, Professor Colladay of Berkeley, and Professor Fosbroke of Nashotah to membership.

THE LATE REV. S. G. UPDYKE.

THE DEATH of the Rev. Stephen G. Updyke on December 12th, in Los Angeles, Cal., was chronicled in these columns. Mr. Updyke was born January 18, 1845, in New York state. He came west with his parents when he was a boy and settled in Hillsdale county, Michigan. Enlisting at the outbreak of the war in the Thirtieth Michigan Infantry, he served with his regiment until mustered out in 1865. He then entered Hillsdale College, where he was a classmate of Dean John F. Downey and Professor Arthur Haynes of the University of Minnesota faculty. After studying theology at Andover Theological Seminary, he entered the Congregational ministry. He served in that capacity until late in life when he conformed to the Church, and in 1904 was ordained deacon by the Bishop of Minnesota.

In July last the condition of Mr. Updyke's health made a change of climate necessary and he took up his residence with his son, Dr. R. P. Updyke, in Crompton, Colo. He did not recover his health, however, and died December 12th, in Los Angeles.

Mr. Updyke is survived by his wife and three children. The children are Nina T. Updyke, principal of schools at Crompton, Colo., Dr. R. P. Updyke of Crompton, Colo., and S. G. Updyke of Rhyolite, Nev.

ORDINATION ANNIVERSARY OF THE REV. A. W. MANN, DEAF MUTE.

ST. PAUL'S DAY, January 25th, will be the thirty-first anniversary of the ordination to the diaconate of the Rev. Austin Ward Mann, M.A., at old Grace Church, Cleveland, Ohio. The Rt. Rev. Gregory Thurston Bedell, D.D., the third Bishop of Ohio, officiated at the ceremony, which was the first ordination of a deaf mute west of the Alleghenies. The Rev. Dr. John W. Brown, rector of Trinity Church (now Trinity Cathedral), Cleveland, and later rector of St. Thomas' Church, New York, preached the sermon, which was interpreted in the sign language by the Rev. Thomas Gallaudet, D.D., rector of St. Ann's Church for deaf mutes, New York City. Six years afterwards, on Sunday, October 14,

1883, at the Church of the Covenant, Philadelphia, the same prelate advanced Mr. Mann to priest's orders in the presence of many distinguished members of the General Convention, which was in session at the time.

At the time of his ordination, Mr. Mann's name was sixty-seventh on the clergy list of the diocese of Ohio. To-day he heads the list. He is also first on the clergy lists of seven other dioceses within his missionary jurisdiction. Mr. Mann has been one of the missionaries of the General Board since the days of the late Rev. Dr. Twing, the general secretary, whose name and energetic labors are remembered by the older generation.

DEATH OF THE REV. CASSIUS M. ROBERTS.

THE REV. CASSIUS M. ROBERTS, associate rector of the Church of the Saviour, West Philadelphia, was stricken with paralysis just as he was leaving the pulpit on Sunday, December 1st. He was at once removed to the nearby Presbyterian Hospital, where he lingered until January 7th, when he passed to the rest of Paradise, having suffered a second stroke the day previous. Mr. Roberts was born in the West in 1853. He studied and practised law, but being prominent and active in Church work, entered the ministry, graduating from Gambier. He was ordained deacon at the age of 40 and the following year was made priest. His first charge was as rector of St. Timothy's Church, Massillon, Ohio. For the past six years he had been associated with the late Rev. Dr. Wm. B. Bodine in the work of the large parish of the Church of the Saviour. The burial office was rendered before a sorrowing congregation, the second time bereaved by the loss of leaders in the space of three months, in the church on Friday, January 10th, at 2:30 P. M. The Bishop Coadjutor officiated and was assisted by the Rev. Drs. Stanger, Reed, and Fischer. In the procession were about forty of the clergy of the diocese, and nearly the same number were in attendance in the nave of the church. Interment was in Woodland cemetery. Mr. Roberts was a preacher of exceptional ability, and his loss is deeply felt in the diocese and the Church at large.

DEATH OF MINNESOTA TREASURER.

EDWARD H. HOLBROOK, treasurer of the diocese of Minnesota, died at the home of his son-in-law, the Rev. William Grainger, at Susquehanna, Pa., on Saturday, January 11th. He was stricken with a disease of the heart while in his home in Minneapolis and was taken to St. Barnabas' Hospital in that city. Rallying somewhat, he was taken to his daughter's home in Susquehanna, where a stroke of paralysis brought the end.

Mr. Holbrook was born in Boston in 1835 and went to Minnesota about 1870, and at once took an active part in Church work, being identified with Gethsemane parish, serving as a vestryman from 1871 to 1890. He was elected diocesan treasurer of the Episcopal Fund in 1882, and of the Council and Board of Missions in 1897, which offices he held at the time of his death. He was also an invaluable member of the Church Club of the diocese and also its treasurer. Six times he served the diocese as a deputy to the General Convention. A loyal Churchman and most faithful to every duty placed upon him by the Church, his loss to Minnesota will be irreparable.

OVERFLOWING OHIO SUNDAY SCHOOLS.

AT THE Church of the Ascension, Lakewood (the Rev. George Fred Williams, rector), the vestry is at present confronted with the necessity of either enlarging the church building or erecting an additional structure of about 40x100 feet, to accommodate the

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In addition to the favorable commendations these booklets have received in the various Church papers, we quote the following from among a large number of commendatory expressions received from Bishops, Priests, and laymen of the Church:

COMMENDATIONS.

Bishop Gailor, of Tennessee, says:

"I have your interesting and useful tracts, which will do good wherever they are distributed. I shall recommend them in this diocese."

Bishop Potter, of New York, says:

"They are interesting and timely."

Bishop Grafton, of Fond du Lac, says:

"I shall try and get your booklets well distributed in my diocese."

Bishop Brown, of Arkansas, says:

"I shall undoubtedly commend your publications."

Bishop Whittaker, of Pennsylvania, says:

"I have no doubt that their circulation will be productive of good."

Bishop Williams, of Nebraska, says:

"I shall use your valuable booklets in my work. They are, each and all of them, simple in language, truthful in statement, and right to the point."

Bishop Garrett, of Dallas, says:

"I have no doubt your booklets will do a great deal of good. I will gladly advance their circulation every way I can."

Bishop Brewster, of Connecticut, says:

"I shall take pleasure in calling attention to your booklets."

Bishop Fawcett, of Quincy, says:

"Your booklets are all good, profitable, interesting, and worthy of wide distribution."

Bishop Leonard, of Ohio, says:

"It will give me great pleasure to commend your booklets favorably in *Church Life*."

Bishop Scadding, of Oregon, says:

"I shall make good use of your booklets."

Bishop Woodcock, of Kentucky, says:

"I will call the attention of the Publicity Committee of the Laymen's League to these booklets, as I believe they are just the thing for their purpose."

Bishop Darlington, of Harrisburg, says:

"I have no doubt the circulation of your booklets will do much good."

Bishop Olmstead, of Colorado, says:

"I will call attention to your booklets in our diocesan paper."

Bishop Atcill, of Kansas City, says:

"The booklets are good and meet a need."

Bishop Partridge, of Kyoto, Japan, says:

"I shall take pleasure in circulating your booklets."

The Rev. S. J. French, of Waycross, Ga., says:

"I shall keep your booklets 'in stock' and make free use of them. You have the gift of putting things tersely, forcibly, and, therefore, most usefully. I want to thank you for the labor you have expended, and to express my conviction that a great deal of good will be done by these same booklets."

Mr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew, and Editor of St. Andrew's Cross, says:

"You are to be congratulated on the splendid work you are doing for the Church."

increasing parish activities. The Sunday school has grown so large as to render the church building unable longer to accommodate it. The vestry has not yet decided which alternative it will adopt.

At St. Luke's Church, Cleveland (the Rev. Robt. J. Freeborn, rector), stone foundations have lately been placed under the parish house and guild rooms, and it is expected that these will soon have to be enlarged, as the Sunday school has overflowed from the parish house into the church.

FIFTIETH ANNIVERSARY OF TRINITY CHURCH, HAVERHILL, MASS.

TRINITY CHURCH, Haverhill, Mass. (the Rev. William O. Baker, rector), celebrated the fiftieth anniversary of the consecration of its parish church, beginning on Monday, the feast of the Epiphany. Solemn Evensong on Monday was followed by the annual parish meeting.

A piece of land has been acquired in a more central portion, on which it is hoped that a new and commodious church will soon be built. This parish has long had a Catholic ceremonial and has been noted for the beauty of its musical services.

On Tuesday there was Solemn Eucharist at 11 o'clock, with the rector as celebrant, and the Rev. Wm. B. Stoskopf and Rev. F. B. Boyer of the Church of the Advent, Boston, as deacon and sub-deacon. The sermon was preached by the Bishop of Maine, who spoke about the present condition of the Anglo-Catholic Church, and urged on Churchmen present the need of firm loyalty to their own communion and yet of sympathy with the Christian aspirations and work of those who differ from them. A letter was read from Bishop Lawrence of this diocese, expressing his regret at not being able to be present on account of an important engagement of long standing. He spoke of his thorough confidence in the present rector and his work.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Session of the B. S. A.—The Boy Problem Discussed.

THE ASSEMBLY of the Brotherhood of St. Andrew in the Archdeaconry of Ogdensburgh met in St. John's Church, Massena. The first meeting was a public one, the Rev. R. M. Sherman of Potsdam delivering the address. Officers were elected as follows: A. E. Armstrong, president; C. A. Thorpe, vice-president; Dr. J. C. Willson, corresponding secretary; Rev. D. B. Patterson, chaplain. Conferences were held under the charge of Melford L. Brown of Canton and the Rev. R. M. Sherman of Potsdam—topic, "The Relation of the Boy to the Church, and How to Win Him."

ATLANTA.

C. K. NELSON, D.D., Bishop.

New B. S. A. Chapter at the See City.

A CHAPTER of the Brotherhood of St. Andrew has been organized at the Church of the Incarnation, Atlanta, under the directorship of Mr. N. E. Murray.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Mission Work at New Haven—Valuable Organ Dedicated at Hartford Church—Other Items.

THE MISSION held this month in New Haven is conducted, as already announced, by the members of the Order of the Holy Cross. On the evenings of January 8th, 9th, and 10th, services were held in Grace Church,

Church of the Ascension, St. James' Church (Fair Haven), St. James' Church, (Westville), St. Luke's Church, All Saints' chapel, St. Andrew's chapel, Forbes chapel of the Epiphany, and Christ Church (West Haven). A missionary rally will be held at Christ Church on Monday evening, January 20th, and a children's missionary rally at Trinity Church on the afternoon of the Third Sunday after the Epiphany.

A NEW ORGAN has been set up in the Church of the Good Shepherd, Hartford (the Rev. George T. Linsley, rector), at a cost exceeding \$7,000. It was dedicated by the rector.

THE REV. JAMES DE WOLF PERRY, Jr., rector of St. Paul's Church, New Haven, and Miss Edith Dean Weir, daughter of Professor and Mrs. Weir of the Yale Art School, were married in the church on the afternoon of January 2nd. The service was rendered by the father of the groom, the Rev. J. De Wolf Perry of Germantown, Pa.

DELAWARE

Clerical Brotherhood Meeting—The Woman's Auxiliary and the Late Bishop.

THE "Clerical Brotherhood," the diocesan clergy organization, is meeting in the different rectories while the diocese is without a Bishop. The January meeting was held in Immanuel rectory, Wilmington, the rector presiding. Appropriate resolutions were passed on the death of the Bishop. The essay was read by the Rev. Hubert W. Wells, on "What Is the Matter, and What Is the Remedy?" the question being asked in regard to the pastoral relation and dearth of candidates for the ministry.

THE EPIPHANY meeting of the Woman's Auxiliary was held January 9th, in St. John's, Wilmington, addressed by Archdeacon Stuck on the Alaskan mission. The meeting was also in the nature of a memorial one to the late Bishop.

SOME HARD KNOCKS

Woman Gets Rid of "Coffee Heart."

The injurious action of coffee on the heart of many persons is well known by physicians to be caused by caffeine. This is the drug found by chemists in coffee and tea.

A woman suffered a long time with severe heart trouble and finally her doctor told her she must give up coffee, as that was the principal cause of the trouble. She writes:

"My heart was so weak it could not do its work properly. My husband would sometimes have to carry me from the table, and it would seem that I would never breathe again.

"The doctor told me that coffee was causing the weakness of my heart. He said I must stop it, but it seemed I could not give it up until I was down in bed with nervous prostration.

"For eleven weeks I lay there and suffered. Finally husband brought home some Postum and I quit coffee and started new and right. Slowly I got well. Now I do not have any headaches, nor those spells with weak heart. We know it is Postum that helped me. The doctor said the other day, 'I never thought you would be what you are.' I used to weigh 92 pounds and now I weigh 158.

"Postum has done much for me and I would not go back to coffee again for any money, for I believe it would kill me if I kept at it. Postum must be well boiled like the directions on pkg. say, then it has a rich flavor and with cream is fine." Name given by the Postum Co., Battle Creek, Mich. Read "The Road to Wellville," found in pkgs. "There's a Reason."

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GEORGIA.

Death of Col. J. H. Estill.

THE CHURCH Militant has lost a loyal member by the death of Colonel J. H. Estill of Savannah. He was for many years a vestryman of St. John's Church in that city, and was also sole proprietor of the Savannah *Morning News*.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Mr. Hugh McAlister North Passes Away.

A LOYAL member was lost to the Church Militant in the death on December 20th, at Columbia, of Hugh McAlister North, LL.D., at the age of 81 years. He was for many years vestryman and rector's warden of St. Paul's Church, deputy to the General Conventions, member of the Standing Committee of the diocese of Central Pennsylvania and of the Standing Committee of the diocese of Harrisburg at its formation. Services were held in St. Paul's Church on Monday, December 23d, the Bishops of Harrisburg and Central Pennsylvania, the Rev. F. J. C. Moran, the Rev. Clifford G. Twombly, and Rev. G. F. G. Hoyt, rector of St. Paul's Church, officiating.

IOWA.

T. N. MORRISON, D.D., Bishop.

Coming Mission at Cedar Rapids.

IN GRACE CHURCH, Cedar Rapids (the Rev. John Arthur, rector), a mission will be held March 6-12, by Archdeacon Webber.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Progress at St. Lydia's, East New York—New Stained Glass Window Given Merrick Church.

THE MISSION Church of St. Lydia, in the East New York section, is growing rapidly. Although it is but two years since the first service was held in a private house with only a dozen persons present, there is to-day a large congregation, a Sunday school of 175 pupils, eleven teachers, and three officers. The first place of worship, an unoccupied store, has been abandoned and the congregation now worships in the crypt of what will be an attractive church edifice when the means are at hand to finish the building. Connected with the mission is a branch of the Girls' Friendly Society and a Boys' Brigade. Recently a new heating plant was put in.

IT IS ANNOUNCED that the chapel of St. James' Church, Elmhurst, will be converted into a parish house after certain alterations have been made.

THE CHURCH OF THE REDEEMER, Merrick (the Rev. F. M. Townley, rector), has been presented with a stained glass window by the children of the Sunday school. The window was unveiled on Christmas Day.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Resignation of the Rev. W. S. Dearing, Missionary.

THE RESIGNATION of the Rev. W. S. Dearing as missionary at Anaheim, in Orange county, calls for more than passing mention. For more than twelve years he has faithfully filled the duties of his post; although during all that time he has been in the pitiless grasp of a malady which offered no hope either of release or relief. Progressive muscular atrophy has reached the stage at which he is obliged to rest from his labors of parish work; and he will carry into his retirement the respect, admiration, and sympathy of all who have had the privilege of

observing his brave fidelity. The spirit of his life during these past years has borne witness to Christ more persuasively than any sermons could do. And it may be added that in all ways he has been most faithfully upheld by a devoted wife.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Missionary Meeting in Baltimore—The Churchmen's Club.

THE LYRIC Music Hall, Baltimore, was filled on Sunday evening, January 5th, in the cause of missions. In the absence of the Bishop, the Rev. J. Houston Eccleston, rector of Emmanuel Church, presided. The Rev. Reese F. Alsop, D.D., spoke of his impressions of the missionary work of the Church in the Far East. He was followed by Archdeacon Stuck of Alaska, whose address was illustrated by many photographic slides, taken by himself upon the scene of his labors. The meeting was a most successful one.

AT A SPECIAL meeting of the Churchmen's Club of Maryland, held January 4th, the clergy were invited to attend and were entertained by Archdeacon Stuck of Alaska, who spoke most lovingly of Bishop Rowe and the work of Christian women in that far-off land.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Tribute to a Choir—Fire in Boston Church.

THE FOLLOWING lately appeared in the *Weekly Message*, issued by the Rev. Dr. van Allen, rector of the Church of the Advent, and it is especially interesting as the tribute comes from one (Gov. Guild) who is a Unitarian: "We have received from many sources messages of appreciation of the Christmas carols sung by our choir Christmas Eve, through the Back Bay; and I have special pleasure in referring to one from his Excellency the Governor, who told of the delight with which he stood at his open window and heard the sweet voices soar upward in the ancient melodies of 'Good Christian Men, Rejoice,' and 'The First Good Joy that Mary Had.' I hope the custom, revived after so long desuetude, may never lapse."

ON A SUNDAY afternoon recently fire was discovered issuing from the sacristy of the Church of St. John the Evangelist, Boston. The beams under the floor were all ablaze from an overheated flue. By means of axes and hammers the floor was torn up, some of the wainscoting torn out, and the fire was soon under control. No injury was done to the vestments in the sacristy.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Loss By Death to St. Thomas', Plymouth—Missions to Be Held—Notes.

ST. THOMAS' PARISH, Plymouth, has met with a sad loss in the death of Mrs. Blain, wife of the senior warden, who was a very devout and capable worker in the parish. Her death was followed by that of Mr. John Blain, her husband, one week later, both being taken off by pneumonia. In his will was left \$500 toward the permanent endowment of the parish, and his sons purpose making this \$1,000, to commemorate their mother also.

AS THE RESULT of a discussion at the annual Council in November last, a committee on Diocesan Missions was appointed, which sent out recently a letter of information on the needs and methods of parochial missions; and at present such missions are planned for in the near future at Trinity Church, Fort Wayne; at Marion, by Rev. W. S. Howard; at Garratt, by the Rev. E. W. Averill; at Plymouth, by the rector, and

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Test this great remedy for yourself free by sending for a trial package to John A. Smith, 4898 Gloria Tonic Bldg., Milwaukee, Wis. Send this notice with your name and address on a slip of paper and you will receive a trial package by return mail absolutely free. It is only in Gloria Tonic that you can get the above combination.

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probably also at St. John's Church, Elkhart, by a missionary from Wisconsin.

THE BISHOP entertains the men of the diocese at a banquet at the Oliver House, January 16th. A similar gathering two years ago was largely attended and developed greatly the interest of the men of the diocese in its work and progress.

THE CHURCH has the honor of possessing the first edifice for worship in the Steel City, Gary, Ind. It is a temporary, portable building to seat 250 people; and it is due to the energetic work of the Rev. L. W. Applegate of Valparaiso that we have this building.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Children's Missionary Meeting Postponed— Faithful Service Recognized—Woman's Auxiliary Activities.

THE DIOCESAN authorities of the Junior Auxiliary have determined that in place of observing the Second Sunday after Epiphany as the date for general gatherings of the children for missionary purposes, such a gathering will be postponed until the spring, probably about Whitsuntide. The weather is so frequently inclement in the middle of January in this climate that it is felt that very much of the value of these services is lost when they are held at a time when many children are unable to attend. Inter-parochial services in the cities require frequently that children be brought a long distance, and that is deemed only feasible at a time when the weather may be reckoned upon as suitable. The fact that a severe blizzard swept the Middle West last Sunday, seriously disturbing and in many instances altogether stopping street car service and making transportation almost impossible, proves the un-wisdom of arranging in advance for a January date for children's gatherings. The officers of the Junior Auxiliary hope, however, that the Second Sunday after Epiphany will be observed locally in the parishes by some missionary instruction, and hope further that the increased attendance at the joint missionary service for children to be appointed later will vindicate them in their determination.

THIRTY YEARS of service on the part of Mr. A. E. Williams as sexton of St. James' Church were signalized by the presentation of a gold watch and chain on behalf of the rector, wardens, and vestry last week, the presentation being made by the Rev. Frederick Edwards in the name of the congregation. Complimentary remarks were also made by the senior warden, Mr. W. J. Turner, and Mr. Williams expressed gratification at the compliment.

THE WOMAN'S AUXILIARY met at St. John's Church and listened to an interesting talk upon "Work in Montana," by the Rev. Charles H. Linley of St. Stephen's Church. Mr. Linley told of the good work done by Bishops Tuttle and Brewer. Bishop Brewer finds himself handicapped by a lack of the right men to do the work. At Dillon lives the Rev. Sidney Hooker, who is an enthusiast for the cause of missions. Out of \$2,400 raised by his parish, \$900 goes to missions—half to diocesan and half to domestic and foreign. The semi-annual meeting will be held at St. Mark's.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Halls and Chapel Planned for the State University—Twin City Clericus.

THE DIOCESAN committee on Church Work at the State University held an important meeting on January 6th. The Rev. Stanley S. Kilbourne, priest in charge of this work, was authorized to present the needs of the

work to the Churchmen of the diocese and elsewhere. The plan is to procure enough land in the vicinity of the University for two halls, one for men and the other for women, and a small Gothic chapel between them, seating not less than one hundred people. At present it is proposed to erect only the hall for men, to be named in memory of the late Bishop Gilbert, containing rooms for the chaplain, a lecture room, rooms for social purposes, and about eighteen rooms for dormitories. The estimated cost of ground and hall is \$15,000. The other hall to be erected later it is proposed to name after Bishop Whipple. The committee have every reason to feel that Mr. Kilbourne will meet

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THE TWIN CITY CLERICUS met in Gethsemane Church, Minneapolis, on January 6th. An able paper was read by the Rev. T. P. Thurston on the best way of bringing Lent to the downtown people. He strongly urged theatre services, especially as in another year on account of the removal of St. Mark's the Church will have abandoned the whole of the downtown district to the world, the flesh, and the devil. The coming Lent the present St. Mark's will be used for the downtown Lenten services and daily outdoor preaching will be conducted by the Rev. William Wilkinson.

THE BISHOP has appointed as delegates from this diocese to the Pan-Anglican Congress in London the Rev. Messrs. G. Heathcote Hills, Ernest Dray, William Wilkinson, and Francis L. Palmer, and Mrs. R. S. Passmore, leaving the sixth member yet to be appointed. The Bishop has appointments which will prevent him from attending the Congress, but expects to be present at the Lambeth Council.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Church at Mt. Gilead Given Lot—Novel Method of Raising Money.

MRS. A. H. ANDREWS has just presented to the Church of the Transfiguration, Mount Gilead, a building lot upon which to erect a permanent church building. Bishop Leonard has appointed a building commission, which will at once secure plans for a church structure to cost about \$5,000. Mr. William B. Kincaid, candidate for holy orders, of Bexley Hall, Gambier, has maintained the services at this point for the past two years.

ON THE evening of January 9th, the Men's Club of St. Paul's Church, East Cleveland (the Rev. Frederick B. Avery, D.D., rector), inaugurated a new addition which had been built to the parish house, at an expense of \$500, by serving a turkey dinner, which had been wholly prepared by themselves.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop. ALEX. MACKAY-SMITH, D.D., Ep. Coadj.

Meetings of Convocation—Splendid Gift to College for Homeless Boys—Notes.

AT THE MEETING of the North Philadelphia Convocation, held in the Church of the Nativity, on January 14th, addresses were made by the Bishop of Eastern Oregon and Sheldon Potter, Esq.; and at the meeting of the West Philadelphia Convocation, held in St. Philip's Church, an address upon "Religion and Dogma" was delivered by the Rev. Professor Ayer of the Divinity School.

ST. MARTIN'S College for Homeless Boys, of which the Rev. C. W. Robinson, brother of the Bishop-elect of Nevada, is president, has just received from an anonymous donor \$4,000 towards the reduction of the debt and \$1,000 for current expenses.

ON SUNDAY evening, January 5th, the Rev. L. N. Caley celebrated his fifteenth anniversary as rector of the Church of the Nativity, Philadelphia, and the next evening at a parochial reception he was presented with \$500 in gold.

THE REV. F. W. TOMKINS, D.D., rector of Holy Trinity Church, Philadelphia, is delivering a course of four talks on St. John, St. Peter, St. Thomas, and St. Paul in the Y. M. C. A. Hall on Mondays during January.

EMMANUEL CHURCH Sunday schools, Kensington, Philadelphia, celebrated their 72nd

anniversary the First Sunday after Epiphany, and the 25th year of Mr. W. T. Buck as superintendent.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Church Dedicated at Mattoon—New Chapter of Knights of St. Paul at Pro-Cathedral.

THE COMMODOUS brick church at Mattoon, Ill., bought from the Unitarians, and thoroughly remodelled and renovated, was dedicated on January 5th by the rector, the Rev. Andrew Gray, D.D. The Holy Communion, at 7:30 A. M., was the first offering of the Holy Sacrifice in the new building, and it was followed by a second celebration at 10:30, the sermon being preached by Dr. Gray. The edifice is very Churchly in appearance. The chancel is provided with choir stalls on each side. The pulpit is on the (ecclesiastical) north side. There is a choir vestry, with lavatory on one side of the chancel, and priest's vestry on the other. The windows throughout are new. A beautiful new font of Caen stone has been placed at the west end. Here are three stained glass windows of artistic design. The large central one, over the font, has for its subject, "Christ Blessing Little Children" On each side of it is a window of equal height, and only half the width. These contain figures of the four Evangelists with their emblems below. The building has been wired for electric lighting and piped for gas. The walls and ceilings have been frescoed in pleasing color. A new heating plant has been installed for heating all parts of the church, choir room, etc., with hot water.

Dr. Gray on Sunday, January 26th, will resign as rector to devote himself to missionary work in northern Illinois, with headquarters at Springfield. His resignation is greatly regretted by the Church and city, where he has labored for seven years.

ON JANUARY 4th, at St. Paul's pro-Cathedral, Springfield, a chapter of the Knights of St. Paul was organized. The degree team of Pekin initiated a class of eighteen boys. The Rev. Frederick A. De Rosset and Mr.

RAILROAD MAN

Didn't Like Being Starved.

A man running on a railroad has to be in good condition all the time or he is liable to do harm to himself and others.

A clear head is necessary to run a locomotive or conduct a train. Even a railroad man's appetite and digestion are matters of importance, as the clear brain and steady hand result from the healthy appetite followed by the proper digestion of food.

"For the past five years," writes a railroader, "I have been constantly troubled with indigestion. Every doctor I consulted seemed to want to starve me to death. First I was dieted on warm water and toast until I was almost starved; then, when they would let me eat, the indigestion would come right back again.

"Only temporary relief came from remedies, and I tried about all of them I saw advertised. About three months ago a friend advised me to try Grape-Nuts Food. The very first day I noticed that my appetite was satisfied, which had not been the case before, that I can remember.

"In a week, I believe, I had more energy than ever before in my life. I have gained seven pounds and have not had a touch of indigestion since I have been using Grape-Nuts. When my wife saw how much good this food was doing me she thought she would try it awhile. We believe the discoverer of Grape-Nuts found the "Perfect Food."

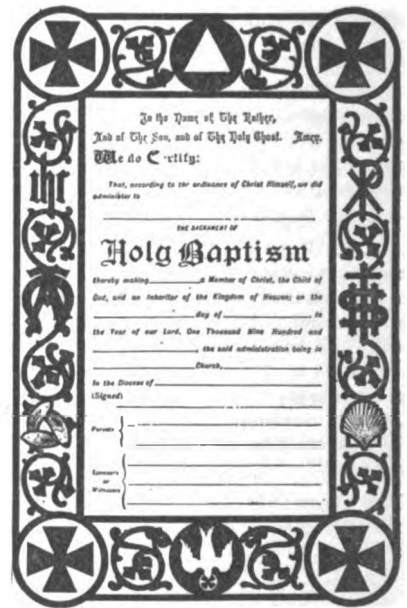
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TWO CURES OF ECZEMA Baby had Severe Attack—Grandfather Suffered Torments with the Disease—Virulent Sores on Legs—OWE RECOVERY TO CUTICURA

"In 1884 my grandson, a babe, had an attack of eczema, and after trying the doctors to the extent of heavy bills and an increase of the disease and suffering, I recommended Cuticura, and in a few weeks the child was well. He is to-day a strong man and absolutely free from the disease. A few years ago I contracted eczema, and became an intense sufferer. A whole winter passed without once having on shoes, nearly from the knees to the toes being covered with virulent sores. I tried many doctors to no purpose. Then I procured the Cuticura Remedies and found immediate improvement and final cure. M. W. LaRue, 845 Seventh St., Louisville, Ky., April 23 and May 14, 1907."



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The above cut is a reduced fac simile of our new Baptismal Certificate. The border is printed in red and gold, and the centre in blue and gold. The Confirmation Certificate is same design, but the border is in green and gold, and centre blue and gold. They're printed on "Puritan bond" paper, size, 8 1/2 x 11 inches, with sufficient margin for framing nicely when so desired. These Certificates are rich in color, Churchly in design, and beautiful for souvenirs.

Baptismal Certificate No. 11—50 cts. per doz. Confirmation Certificate No. 12—50 cts. per doz.

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Address

The Young Churchman Co. Milwaukee, Wisconsin

John J. Cantwell entertained the visiting team and the following day all knights attended the services and Sunday school at the pro-Cathedral.

THE HISTORICAL position of the Church was placed in its true light before an organization of ladies—most of them not members of the Church—by a lecture delivered, on invitation, at Carbondale by the Rev. William M. Purce, general missionary, on January 8th.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.
Presentations at Palestine.

THE SUPERINTENDENT of the Sunday school of St. Philip's Church, Palestine, was presented recently with a gold signet ring as a token of appreciation of his services, and Mr. E. C. Culver, lay reader and choirmaster, received a framed etching of Lichfield Cathedral. The organist was also remembered.

VERMONT.

A. C. A. HALL, D.D., Bishop.
Death of Nathan L. Pennock.

BY THE recent death of Nathan L. Pennock of Somerville, Mass., a great loss has been sustained. When living in Randolph Center, Vt., he was instrumental, with Judge Redfield and others, in securing the erection of Grace Church. He attained the age of 94 years.

CANADA.

Bishop's College, Quebec, Prosperous—Ordinations in Calgary Diocese — Church Dedication.

Diocese of Quebec.

THE NUMBER of students at Bishop's College, Lennoxville, this year is the largest on record. Lectures will be resumed January 21st. The question of supplying increased accommodation is a very urgent one and generous gifts have been made to the extension fund by Bishop Dunn, the chancellor of the University, and Bishop Hamilton of Ottawa. It is hoped that the work on the new extension, approved by the College corporation last October, will be commenced early next summer. This extension will provide fifteen new rooms.

Diocese of Calgary.

AT THE Christmas ordination held in the pro-Cathedral, Calgary, by Bishop Pinkham, two candidates were ordained, one to the diaconate and one to the priesthood.—THE Calgary Indian Industrial School was closed at the end of the year 1907.—AT THE December meeting of the diocesan Executive committee it was decided that the sum of \$9,000 be raised for diocesan and outside missions.

Diocese of Huron.

THE DEDICATION of the Church of St. Alban the Martyr, Appin, took place on the last Sunday in the year. Bishop Williams was assisted in the dedication service by the incumbent and other clergy.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

The fickleness of critics is shown in the comments upon the recent concerts of the New York Philharmonic Society. When the celebrated Russian, Safonoff, first made his appearance at Carnegie Hall he caused a veritable *furor* by the energy and magnetism of his conducting. It was asserted that he was the most remarkable orchestral leader that had ever been heard in this country.

All sorts of extravagant encomiums were heaped upon him, and the final result was that he secured the position of conductor of the Philharmonic orchestra at an enormous salary, after the most eminent men in Europe had been considered. The first burst of enthusiasm seems to have been overdone. At all events there is a change in the tide, and some of the wise ones are "hedging," while others are openly hostile.

Mr. Safonoff is undoubtedly at his best in compositions of the Russian school, and especially in the symphonic productions of Tschaiakowsky. But at times he has shown characteristics of the "rough rider," and he has been called (we admit the impertinence of it) the "Roosevelt of the orchestra!

His recent version of Beethoven's Pastoral Symphony called forth the following from the New York Sun:

"Mr. Safonoff's reading of the "Pastoral" symphony, which is one hundred years of age this year, was unique. No one will be likely to dispute with him the honor of originating it. It was a poor thing, but his own. Not a single tempo was correct except that of the finale. The balance of tone was upset from beginning to end. The quality of the tone was rough, crude, and unbeautiful. The hoisting of subsidiary voices into undue prominence was frequent and disturbing. The nuancing was capricious and apparently without regard for the significance of the composition as a whole.

"In the slow movement, the scene by the brook, the air was full of indescribable buzzings and whizzings, as if Beethoven in his contemplative stroll had accidentally stepped into a yellow jackets' nest and disturbed the peace of nature with the angry protests of indignant insects. And the cuckoo, bless its dear little heart, has got a mate, which answers with a soft and distant echo of its more or less plaintive notes. Two cuckoos where we formerly had but one—who shall say that Beethoven does not grow with years and readings?

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A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year opened September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

which followed were so uproarious as to suggest that some Russian plotter had been plying the innocent villagers with infuriating vodka. After this carousal the under-storm sounded gentle. The double basses roared like sucking doves. Only at the end, as the storm died away in the distance, did the turbulent elements hurl out a few parting blasts to frigate the yeomanry. There are pastorals and pastorals. This reading was perhaps a pastoral letter on the iniquitous influence of Cossack ideals upon classic art."

Architecture and ecclesiastical art are kindred arts, and closely affiliated. The completion of Calvary Church, Pittsburgh, will do much to promote the musical traditions of our parent Church of England, unless unfortunate influences are allowed to make their appearance. Here is a veritable young cathedral, and the music in it should be of the highest and most Churchly type—as it undoubtedly will be. The diocese of Pittsburgh is to be congratulated. With a magnificent building, designed with due regard to the requirements of the Anglican choral service, the happiest results may be confidently expected.

A few weeks ago the editor of this column was applied to for advice by the rector of a small church built after the denominational fashion. It was made square, with galleries on three sides, a "chancel" two feet deep, and directly in front of it a huge "three-decker" pulpit. The musical problem has of course always been an acute one. The advice naturally was to get rid of the building first, and with it the "problem"—which would solve itself in a properly constructed edifice.

But as luck will have it, there is an ancient coat of arms on the "three-decker," and a few other antiquities scattered about here and there. These things are duly venerated, and to touch them would be deemed a sacrilege. So the square box will remain for an indefinite period, and the various "problems" connected therewith. Such a case is irritating beyond measure. But hardly more so than a church where everything necessary is furnished, and where every facility for maintaining a traditional and dignified service is deliberately neglected and thrown away!

"Three-deckers" are disappearing from the face of the earth. And so are the influences that make for unchurchliness in ritual and in music. But in each case the process is often a painfully slow one.

Mr. Charles Santley, the celebrated English baritone, has been knighted by King Edward. We believe that this is the first instance of the conferring of such a distinguished honor upon a vocalist.

Santley was born at Liverpool in 1834. In 1855 he left England for Italy, where he studied at Milan, under Gaetano Nava. He afterward became a pupil of Manuel Garcia. His first appearance as a public singer in England was at Covent Garden in 1859, when he was heard in "Dinorah." He married a granddaughter of Charles Kemble. For many years Santley was considered the first baritone of England.

In reply to a correspondent who asks for information regarding the music to the hymns "Hark, the herald angels sing," and "O come, all ye faithful," we may say that Mendelssohn's chorus (from which Mr. Cummings adapted the first mentioned) may possibly be had from some importing music house. It was sung, as stated in this column in the issue of December 7th, at Leipzig in 1840, at the unveiling of a statue of Gutenberg. We do not know where it can be obtained.

The tune to the second hymn, "Adeste Fideles," is attributed in most of our pub-

lished hymnals to John Reading. But there is considerable doubt about the matter.

There were three organists by the name of John Reading. The first was Junior Vicar Choral of Lincoln Cathedral, in 1667, and became organist of Winchester Cathedral in 1675. He was the composer of the Latin Graces sung before and after meat at Winchester School.

The second was organist of Chichester Cathedral from 1674 to 1720.

The third was born in 1677, and became a chorister of the Chapel Royal under Dr. Blow, and afterward Master of the Choristers at Lincoln Cathedral. Still later he became organist at several prominent London churches—among them St. Dunstan in the West. It is to this third Reading that the tune to "Adeste Fideles" was traced by Vincent Novello, with what accuracy is not known.

The Duke of Leeds found it in use at the Portuguese chapel in London, about 1785, and the first organist to print the tune was Samuel Webbe, organist of the Sardinian chapel in 1792.

A HANDSOME memorial brass tablet has just been placed in the British church at Foochow to the memory of the late Bishop of Victoria, Dr. Moore. It speaks of the high esteem in which the Bishop was held by all, and of his arduous labors for Christ in China. —Canadian Churchman.



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